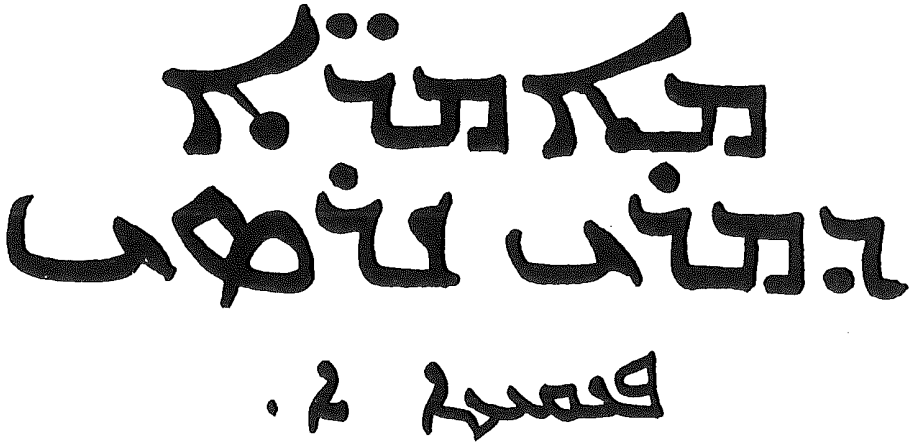
Homilies of

MAR NARSAI

Vol. 1



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Homilies of Mar Narsai

By the authority of

✝ HIS HOLINESS MAR ESHAI SHIMUN XXIII

Catholicos Patriarch of the East

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DEDICATED TO THE AUTHOR, MAR NARSAI, THE HARP OF THE SPIRIT; THE UNIVERSITY OF N'SIWIN, WHICH HE FOUNDED; THE PROFESSORS, SCHOLARS, SAINTS AND MARTYRS, PRODUCT OF THIS FAMOUS SCHOOL, WHO CARRIED THE GOSPEL OF MARAN ESHOO M'SHIKHA AND THE TORCH OF LEARNING TO THE FOUR CORNERS OF THE EARTH.

INTRODUCTION

In studying the history of the Church within the Roman Byzantine Empire, as witnessed by the respective ecumenical councils (especially following the era of Emperor Constantine) the political intrigues which dominated them and the inconsistencies of their pronouncements are so obvious, that one is gripped by a feeling of futility in trying to rationally analyze their actions, when reviewed in the context of the Gospel.

One is often forced to question the fact whether the political conversion of Emperor Constantine has really been to the benefit or the detriment of the Messianic faith?

Notwithstanding, in writing an introduction to a work such as the present, in order to understand fully the meaning of the text, and the circumstances which motivated the author to commit to posterity his side of the case, one has to present, though briefly, all the facts from both sides, whether they coincide or differ.

As we have already mentioned in the introduction by Dr. Alphonse Mingana, which we have translated from Aramaic into English, that he has given as vivid an account of the history of the period and the life of the author as is possible to glean from the scarce literature now available.

It is indeed one of the great tragedies of history that of the enormous literature of this Holy Church, dealing not only with the dispensation of Christ, the early history of the Messianic Church, but also with the knowledge of the ages whether in philosophy, science, literature and the history of civilization, should through the vicissitudes of history only a tiny portion of these be extant today.

Among these is a small portion of the writings of our prolific author Mar Narsai, and which is the subject of this introduction.

THE HISTORY OF THE PERIOD AND THE LIFE OF THE AUTHOR

The conversion of Constantine (if we may call it so) marked the beginning of a great change for the Christian Church within the Roman Empire. The Christian faith which hitherto had been a persecuted religion and very much of a minority in the Western part of the Empire, now all of a sudden under the Imperial aegis became politically the dominant religion of the Empire.

Caesar, was the incarnate God of the Latin mythology, and since the ruling Caesar in the person of Theodosius II the first Emperor to be baptized in the faith of the Holy Trinity, and racially a Latin, and a champion of the Papal See, had now declared the Christian faith by Imperial Edict to be the official faith of the Empire, missionary enterprise was henceforth rendered

meaningless, since the opulent and influential families of the Empire would of necessity emulate the example of their master if they were to retain their status, and the populace would likewise follow their example.

As Edward Gibbon has related so well the events that followed this edict, namely, how the bishops and clergy took an active part in the persecution of pagans and the destruction of their temples. Holy Martin[1] of Tours, says Gibbon, marched at the head of his monks destroying pagan temples and shrines.

The Imperial Court of Byzantine is distinguished in the history of all periods for its immoralities, deceits and corruptions. The Emperors were for the most part under the influence of immoral women and corrupt eunuchs, who in actual fact ran the Empire and ruled the Church.

Gibbon has written extensively on the various aspects of the history of this period and this is what he says about Theodosius II[2] who reigned during the Cyrilian Monophysite controversy, namely, the Council of Ephesus:. . . "But the Romans had so long been accustomed to the authority of a monarch, that the first, even among the females of the Imperial family, who displayed any courage or capacity, was permitted to ascend the vacant throne of Theodosius. His sister Pulcheria, who was only two years older than himself, received at the age of sixteen the title of "Augusta;" and though her favour might sometimes be clouded with caprice and intrigue, she continued to govern the Eastern Empire nearly forty years; during the long minority of her brother, and after his death in her own name, and in the Name of Marcian, her nominal husband". . . . Pulcheria alone discharged the important task of instructing her brother in the arts of government; but her precepts may countenance some suspicion of the extent of her capacity or the purity of her intentions". . . Arcadian and Honorious had been assisted by the guardian care of a parent, whose lessons were enforced by his authority and example. But the unfortunate prince who is born in purple must remain a stranger to the voice of truth; and the son of Arcadius was condemned to pass his perpetual infancy encompassed only by a servile train of women and eunuchs. . . . Separated from the world by an impenetrable veil, Theodosius trusted the persons whom he loved; *and as he never perused the papers that were presented for his Royal signature, the acts of injustice, the most repugnant to his character, were frequently perpetrated in his name."* The author also speaks of the immoral life of both Pulcharia and her brother Theodosius and for which they had been censured by Patriarch Nestorius, thus bringing upon himself their fury and undying hatred, especially that of the unforgiving and unprincipled Pulcheria.

It was in this atmosphere that the equally unprincipled Cyril,Patriarch of Alexandria whom Gibbon says spent more than sixty thousand pounds in gold to bribe the Imperial ministers and eunuchs, and who carried in his

bosom the flame of consuming jealousy and undying hatred for the Patriarchal See of Constantinople, and which he had inherited from his uncle Patriarch Theophylos, who had also similarly engineered the expulsion of the predecessor of St. Nestorious, Patriarch St. John Chrysostom to the Caucasus among the ridges of Mount Taurus.

This order was carried out under Emperor Arcadius and, who according to Gibbon was under the "absolute dominion of his artful wife Eudoxia.[3] "The hatred of the immoral Eudoxia against St. Chrysostom was motivated by the fact that the latter had denounced the honours addressed to her statue placed almost within the precincts of St. Sophia.

But the unprincipled and cruel Theophilos was so unsatisfied even with this inhuman treatment meted on this saintly man, that after his expulsion, he wrote a big volume, says Gibbon, accusing Patriarch Chrysostom, among other things of "having delivered his soul to the devil (an accusation that even Cyril was unable to level against St. Nestorious) and pleads with the Emperor that some other punishment, adequate (if possible) to the magnitude of his crime be inflicted on him."

Chrysostom also like Nestorious was hunted and persecuted by Imperial orders. He was moved from the Caucasus to the extreme desert of Pethyus. He died on his way to Camona in 407, A.D.

It was during his exile in the Caucasus that he wrote his famous letter to Bishop Theodore of Mopsuestia in which the exiled Patriarch[4] testified that "he can never forget the love of Theodore, so genuine and warm so sincere and guileless, a love maintained from early years," and thanks him for the efforts that he had made to obtain his release, and ends his correspondence with the memorable sentence: *"Exile as I am I reap no ordinary consolation from having such a treasure, such a mine of wealth within my heart as the love of so vigilant and noble a soul."* As the late Dr. Swete points out, says Mingana, higher testimony could not have been borne, or by more competent a judge.

The duplicity of Emperor Theodosius and, indeed, of the prelates who attended these councils and passed these unjust and inhuman verdicts can be gauged from the fact that, despite all the accusations of heresies and of unchristian life levelled against Patriarch Chrysostom and under which he died; yet long after his death, in 437, his relics are brought to Constantinople by the order of the supposedly repentant Theodosius, and Chrysostom is now declared an outstanding orthodox doctor and canonized. This seemingly pious act on the part of Theodosius and the leaders of the Church who had betrayed their trust by obeying the Imperial command rather truth and justice which constitute the focal point of the Messianic faith, was clearly motivated not by a pang of conscience, but by political motives.

The Monophysite controversy unleashed by the council of Ephesus had already separated from the adherents of that council, millions of Christians both in the Byzantine and the Persian Empires. In addition to this, in Constantinople itself, St. John Chrysostom had a strong following known as the Yaukhanaye (Johanites) and who at the time of the expulsion of their revered Patriarch, had actually fired the Cathedral and the Senate house.

Thus, the peace and security of the Empire was now seriously threatened by the alienation of such a great number of its citizens, hence, the logical expedient action of appeasing the followers of St. John Chrysostom and, thus preventing them from joining forces with the millions who remained loyal to the Apostolic faith as maintained by St. Nestorious.

Indeed, this absolute obedience (or more true say, subservience) on the part of the Western Church to Imperial edicts is further witnessed by the fact that the Latin bishops during the fourth century at the Council[5] of Rimini in Italy subscribed to Arianism (a doctrine declared heretical by the Council of Nicea) since this was now favoured by the Emperor of the day.

And, furthermore, during the short lived apostasy of Emperor Julian, the Western armies, says Gibbon, also apostasized following the example of the Emperor, while those in the Eastern part of the Empire remained loyal to their Christian faith.

NARSAI'S ACCOUNT OF THE COUNCIL OF EPHESUS

As we have already stated, Mingana has given as full an account of Mar Narsai and the history of the period as is possible in the circumstances. But in order to make it more facile for the reader to understand his reasoning, it is necessary to give a short account of his life and work and the period in which he lived.

Narsai was born about the year 420 A.D. in the village of Ain Dulbe, in the district of Nuhadra, diocese of Khdawai (Dohuk) near Mosul, Iraq. He studied and taught in the College of Urhai. When this school was closed by the order of Emperor Zeno the Isaurian in the year 457, Narsai along with the professors and scholars, moved to the city of N'siwin (Nisibin) which was then under the Persian rule, and here established the university known by the name of that city, and whose fame in succeeding centuries spread throughout the world.

The Christian Church within the Persian Empire had enjoyed considerable peace during the first three centuries of its history, and despite the opposition on the part of the Mazdean priesthood yet the Persian Emperors being aware of the principles of the Messianic faith, namely, of obedience and loyalty to authority in all secular matters, and the peaceful nature of its adherents; were so well disposed towards the new faith, that as early as the

middle of the second century, the decision of the Emperor of the day to grant the Christians the status of Melet, viz, a unit within the Empire possessing considerable measure of political rights, that the execution of the decision was delayed till a future date only because of a campaign which he had undertaken against the Romans.

The alliance of Emperor Constantine with Christianity, however, completely changed this picture; and the summoning of the Council of Nicea in 325 A.D. which was attended only by a few representatives from the Church in the Persian Empire, intensified the Emperor's suspicion against the Christians in his domain.

Thus in the year 339 a severe persecution by the order of the Emperor was unleashed against Christians within the Empire. On the day of Passover the Patriarch Mar Shimun Bar Sabbai, along with five bishops and hundreds minor clergy, sealed their testimony with their blood.

This persecution lasted till 383 and hundreds of thousands of Christians, clergy and laity alike, suffered martyrdom.

Another severe persecution, though of shorter duration, was unleashed in 420 under Yezdagar I (the wicked) and Bahram V surnamed Gur. In the year 448 another terrible persecution was decreed by Yezdgard II son of Bahram.

In karkha d'beth Slukh (present day Kirkuk) and on a mound outside the city, ten bishops and 153,000, others are said to have suffered martyrdom. The slaughter lasted several days. The redness of the gravel of the hillock is said to have been caused by the blood of martyrs. A martyrium was built over the spot.

Edward Gibbon has recorded an event which occured during this period whereby Theodosius II wrote a malicious letter to the Persian Emperor making claim to and demanding the protection of Christians in his realm. This letter, says Gibbon, is still extant in the Vatican archives with a footnote thereto by the author saying, that he wrote this letter in order to infuriate the Persian Emperor and thereby incite him to some severe action against the Church and its adherents within the Empire, for their refusal to adhere to his edicts concerning the decrees of the Council of Ephesus.

Whether this action of Theodosius caused the unleashing of this persecution or not is immaterial, but the very act is indicative of the fact that the lip service paid to the Christian faith by the Byzantine Emperors was motivated by political expediency while in actual fact they were far removed from Christ and his teaching. In the words of our Lord: "This people honour me with their lips, but their heart is far away from me. And they worship me in vain when they teach the doctrines of the commandments of men." (Matthew 15:8-9.)

Indeed, this corruptive and poisonous seed sown within the Western Church by Byzantium has continued to yield bitter fruits for that Church and Christianity as a whole, and of which we shall speak later.

It was under these circumstances and in this atmosphere that Mar Narsai wrote his following account of the Council of Ephesus and which basically is in accord with that presented by Edward Gibbon, and other unbiased Western historians. These, Narsai has written in metre, in Meemra (homily) nine "On the Holy Fathers" Mar Deadoros, Mar Theodoros, Mar Nestorious. and which we have translated in verbatim. Speaking of the controversy between Cyril of Alexandria and Mar Nestorious and the part played by women in the condemnation of Nestorious, Narsai says: "False witnesses chose deceivers in the judgment of the righteous, in the same manner as Jezubil did in the case of Nabuth. Woman killed Nabuth for his garden, and the righteous (man) women persecuted from his priestly rank. Fraudulent priests hired women in the sham judgment, and they made them advocates of lies. For gold they sold the truth which cannot be sold, between the seller and purchaser they calumniated the righteous. The mute money deprived the righteous (man) of peace, and despite the fact that it (the money) is dumb, yet it raised its voice against justice.

"Woe! unto righteousness how silent it was before its oppressors, and it could not confute the fraud boldly as it was apt to do.

"Oh! how awful is the iniquity which priests worked against priests, and they did not fear nor shudder from the priesthood they were ministering. . . The wicked jealousy of the wicked men hated the one who was true because of the word of faith which he interpreted rightly. The head of Egypt (Cyril) was sick and feebled by this news, as he heard the voice that determined his malady (heresy) he was jealous and furious. The Egyptian saw that the probing of his words (revelation of his errors) was a sound remedy, and he did not favour the salutary words.

"Why does he proclaim two names, the Word and the Flesh, and whom does he proclaim in the likeness of the servant and the Creator?

"Why does not he say that Mary is the Mother of God? That she bore the eternal according to the flesh, for He became flesh!

"This was the reason for the jealousy of the Egyptian, and because of this he hated the righteous, as if he was wicked!" [6]

Commenting on the action of those who excommunicated the three great Fathers, namely, Deadore, Theadore and Nestorious, Narsai epigrammatically says, in the days of neither of them was there an ecumenical Council, and no command (Royal) for legal inquiries by the priests.

Three ecumenical Councils were convened in the land of the Romans, and the history of each of them is known and the reason is made plain. One

of them was summoned by Constantine because of the impiety that burst forth from the mouth of Arius. The Second, was in the days of Theodosius concerning the babblings of Macedonius.

The third, was during the reign of the two kings, and the reason for that was the jealousy of the Egyptian. These are the three councils which took place in the three periods, and in none of them were present the men whom I have mentioned. During the first none of them was born, and who can pass verdict on him who is not yet born. During the second, none of them had yet attained any position of importance, therefore, it is evident that the council did not call them to trial.

And during the third, they had already departed this life. Who is, then, so insane as to condemn one who is dead?

Thus, the reason for the vengeance which abounds with curses,[7] speaks for itself. Let us, therefore, seek the reason why they curse the righteous men? Why are these foolish men perturbed against the righteous, and these men who hate righteousness mock at those who are good?

Why do they speak falsely and say that their writings are not true, when they know full well that their works (truth) shine forth like the sun!

Why did they trump up charges to pass excommunication on him (Nestorious) in council, for there was no one to denounce their unjust action? And if they call the the council ecumenical, what relation has this to men who were already dead? For if they pretend to inquire into the case of Nestorious, lo! even he did not hear the cause for his condemnation. He was never brought before the tribunal that condemned him for no cause, for he was dead long before his judges passed their unjust verdict! Behold! whoever witnessed an action such as now taken by the priests who condemned the accused without bringing him to trial?

The judges acted unjustly in this tribunal, and because of the accuser (Cyril) they were afraid to speak the glaring truth, and from the Egyptian the wise men were ashamed, and their dread of women terrified them from speaking the truth!"

ERROR BREEDS ERROR

It has rightly been said that error breeds error. The councils which followed that of Ephesus, such as the Robber Synod, and others that succeeded it, between the Greeks, the Latins and the Monophysites, resulted in additional splits, accusations of heresy and excommunications against one another.

The fact is that no heresy and no split ever emanated from the Syriac Church (Church of the East) but that all these have been of Greek and

Byzantine origin, and the Western Church even in our time is still beset by new heresies and endless splits.

Indeed at the Council of Chalcedon, following the death of Theodosius II, when the Greeks and the Latins finally found themselves free to repudiate the Monophysite confession of a single nature in Christ to which they had previously subscribed (either due to personal bias as in the case of the Roman Pontiff who had a score to settle with Patriarch Nestorious, or out of fear as in the case of John Patriarch of Antioch who had been threatened by the Emperor with expulsion as in the case of Chrysostom and Nestorious), now they rejected that confession and reverted to the original profession of the duality of natures in Christ. Ironically, the very confession for which all three of them had accused Patriarch Nestorious of heresy; and now the Greeks and the Latins themselves were being accused of the same heresy by the Monophysites and labelled with the same misnomer, all three of them had applied to the Church of the East "Nestorians."

This was to be followed by a final split between the Greeks and the Latins on the doctrine of the felioque introduced by the latter during the eleventh century.

The rise and the astounding spread of Islam, for the first time, since the days of Constantine placed Western Christianity in a defensive position and with it brought a lull in the theological internecine strife which had marked its whole history of the intervening centuries. But no sooner than the yoke of Islam had been overthrown in Europe, that an acrimonious controversy accompanied by unprecedented acts of violence. broke out in the Latin Church Itself; this time under the guise of reformation while in reality, as is evident from the history of the period itself, it was a struggle for power and the wealth of Europe. Once again the accusations of heresy, corruption, and other vindictive epithets were traded between the two parties, namely, the Roman Catholic Church and the, so called, Reformers, later known under the general name of Protestants.

Just like in the past many an innocent person paid the extreme price. They were burned at the stake or otherwise tortured in the name of Christ and His Holy teaching, by both sides.

The purpose of this introduction is not to pass judgment on the righteousness of the cause of either side, but merely to point out that acts of injustice, betrayals and cruelty have always redounded. That the expulsion and martyrdom of SS Chrysostom, Nestorious, or the excommunication of men long dead, such as, Deadore, Theodore, did not prevent endless heresies and splits within the Western Christianity, whether it be Manicheism, Marcianism, Arianism, Appolinarianism, Monophysitism, Chalcedonianism, Protestantism, Sectarianism or indeed any other ism!

The fact is that all these were the product of the Platonic Paganistic philosophy of the School of Alexandria, and their repercussions have continued within the Western Christianity to this very day; culminating in the endless heresies and sects existing in our own day along with the new Atheistic theology of a "dead God" and which claims as its basis the doctrine of a born and dead God as declared by the Council of Ephesus.

In this context, we are quoting a pertinent passage from the introduction which we wrote to the book of 'Marganitha[8] P. Xi . . . "Interestingly enough, as will be observed from the arguments presented by Mar Audishau himself, this is the prime reason why the Church of the East has accused the Theopaschites of heresy; maintaining that the term 'Mother of God' and that of a born and dead God is unscriptural, and also metaphysically impossible."

God, is indivisible by nature and attributes and, therefore, if God died, He must have died by nature, then how could He rise again?

Our hope, then, is indeed in vain! In the words of St. Paul the Apostle: "But though we or an angel from heaven preach any other gospel to you than that we have preached to you, let him be khrim (accursed). (Galations 1:8.) If an angel is accursed, how much more man![9]

MINGANA'S INTRODUCTION

We have noticed that while Mingana speaks with the greatest admiration about Narsai's profound learning, unique style, his tremendous accomplishments, and his deep spirituality, to quote: . . . "On this issue one is at a loss to find appellation to honour this man of profound acumen who has amazed the whole world by his eloquence, power of reasoning and renown. Only the titles given to him by the doctors that came after him can render him this praise and honour, though even these fall short of attributing such praise to the sweetness and perception with which all his homilies are tempered. They called him 'the harp of the spirit' and, 'the tongue of the East.' Behold! the minuteness and the depth of his mind, the overflow of his abundant wisdom, the beauty of his discourse, the flaming warmth of his mind, the astounding learning of his words and phrases, have always left the reader and the hearer in perplexity of mind."

Mar Yacob Manna, a learned Chaldean Uniate bishop, says thus concerning Mar Narsai and his writings: . . . After enumerating his writings which we have already listed elsewhere in this introduction, he says: "He became especially renowned by the twelve volumes of his awe-inspiring homilies of deep perception, numbering three hundred sixty in all, and in which he showed the length of his arm, the beauty of his discourses and the sublimity of his mind. Like an eagle of sharp vision he soared higher and higher and was always ascending. Alas! but many of his writings were destroyed. And those

which he composed in Urhai were burnt. And yet some of his writings have been credited to Aprim or Yacob Dasrugh."[10]

Yet, he, Mingana, is critical of Narsai's theology which he calls 'Nestorian' and condemns it in the harshest terms. However, we must remember that when Mingana expressed this opinion, he was a Chaldean Uniate priest and, therefore, he had to please his Latin masters, under whose authority and at whose expense he published the forty-six homilies of Mar Narsai which we have already commented on in the translation and of which we shall speak more later.

The falsity of these accusations and the fallaciousness of his historical agruments on this issue, Mingana has nobly and generously conceded to following his renunciation of the Roman Church. During the many years as a noted scholar, he edited, translated into English, and published several Aramaic books. Among these is the Commentary of Theodore of Mopsuestis on the Nicene Creed, and this is what Mingana says in his introduction to the book: . . . "Death did not put stop to the fame of Theodore. It is recorded by Tillemont of Meletius, Theodore's successor to the See of Mopsuestia, that he would have endangered his own life if he had uttered words detrimental to his predecessor. Even Cyril of Alexandria whose views on incarnation were not in harmony with those of Theodore was obliged to avow that in the Churches of the East one often heard the cry: *"We believe as Theodore believed; long live the faith of Theodore!"*

The same Cyril of Alexandria informs us that when a party of bishops was found ready to condemn him, the answer of the bishops of Syria to them: *"We had rather be burnt than condemn Theodore."* Leontius Byzantius informs us also that Cyril of Alexandria advised against the condemnation of Theodore because all the bishops of the Eastern Church considered him an eminent Doctor, and if he were condemned there would be serious disturbance in the Church.

The famous Church historian Theodoret, was pleased to call him "Doctor of the Universal Church." This title is also ascribed to him by a much later Greek author, Nicephorus Callistus, who calls him *"Doctor of all the Churches."*

This is no place, continues Mingana, to emphasize the fact that Theodore's memory and especially his writing have always been considered as the most esteemed treasures of the East Syrian Church, which for along time stretched from the East Mediterranian shores to Manchuria and from the Caspian Sea to the Indian Ocean, was only one degree below that of Paul. With them he was the "interpreter par excellence' . . . I will also refer to two of the earliest East Syrian histories. "He (Theodore) did not astonish the world in his life time only, but also astonished every one with his books after his death. Who is able to narrate the good works of this sea of wisdom, or

who is in a position to describe the prodigies worked in him! When other bishops came near him, they considered themselves as mere pupils; and philosophers, subtle, in reasoning, were before him as students. Every knotty and difficult problem stopped with him, and he explained it before inquirers and made it as clear as the light of the sun."

Mingana commenting on Theodore says: . . . "This is not the place to write the history of Theodore, nor to give a full list of his works, some of which have partially, survived in their Greek original or East Syrian translation. He seems to have been the most profound thinker and independent inquirer of the Fathers of the Church in the golden age of Christianity: the fourth and fifth centuries."

Thus, Mingana himself repudiates the statements made in his said introduction, namely, that the so called "Nestorian theology" was introduced into the Church of the East, which he refers to as "Eastern Church" by the adherents of Patriarch Nestorious, or that the Ephesian Chalcedonian formula under the pseudo title "Catholicism" used by the author, was the established theological faith of the Church of the East, before or immediately after these councils or indeed of the West.

To the contrary, he acknowledges that both Deodore and Theodore were universally recognized as the great Orthodox Fathers of the Church. In confirmation of this he quotes two distinguished Greek historians, and the fact that Cyril of Alexandria and his associates dared not condemn St. Theodore because even the Churches in Syria, though then under Byzantine rule and domination, continued to profess in his teaching and revere his memory.

Mingana has therefore himself repudiated his former allegations and thus no further comment is necessary.

FAITH AND DOCTRINE

Any doctrine therefore which is contrary to the Scriptures is considered erroneus and heretical.

This doctrine has been briefly but fully summed up the following hymn of praise composed by Mar Bawai the Great in the sixth century A.D..

"One is Christ the Son of God, worshipped by all in two natures; In His Godhead begotten of the Father without beginning before all time; in His humanity born of Mary; in the fulness of time, in a body united, neither His Godhead is of the nature of the mother, nor His humanity of the nature of the Father; the natures are preserved in their Qnumas in one person of one Sonship. And as the Godhead is three substances in one nature, likewise the Sonship of the Son is in two natures, one person, so the Holy Church has taught."

Thus, the Church of the East professes in two natures in Christ, namely, divine and human, united inseparably and eternally in the person of the Sonship. It rejects the term "Mother of God" used for the virgin Mary, and "God died" also applied to the death of Christ by the Theopaschites. And the reason for this rejection has been so clearly stated by Mar Audishau in the book of Marganitha, where says: "First, if the virgin Mary is the 'Begetter of God' and the name God, we know denotes Father, Son and Holy Spirit, then she brought forth the Trinity and not the only Son.

"Secondly, if the virgin Mary is the 'begetter of God' and He who she brought forth suffered, died and was buried, as the four evangelists testify, either you hold that he died in reality; (and who really dies has no power whatever to revivify others or himself, but must remain in death for ever) and thus you declare false the saying that He rose again: or else you hold that He died by hallucination, and in the same way rose again, (in which case He could not have arisen in reality) then the hope of the resurrection is vain, since hereby the saying that 'He has raised up with Christ' is made void.

"Thirdly, if the virgin Mary is the 'Begetter of God' and Peter testifieth of Him who she brought forth, saying: 'Thou art Christ the Son of the Living God,' then according to your statement she is not the Begetter of Christ, but the Begetter of His Father, and Christ is her grandson, not her son, and she is the mother of His Father. Who then is the mother of Christ?"(Marganitha pp. 41-42.)

THEORIES OF NEUTRAL WITNESSES

In the process of our writing this introduction, we were informed of a translation into English of two homilies, the Qurbana and the Baptism, namely; Exposition of the Mysteries, titled, The Liturgical Homilies of Narsai, by J. Armitage Robinson, Dean of Westminister, published by the University Press, Cambridge, England.

In this translation the author has made an exhaustive study of these homilies and made his comment in a lengthy critical apparatus: . . . "Ritual Splendour. At the very beginning of his exposition cf the Mysteries Narsai strikes a note which when we have read him, we find to be perfectly just. He is going, he says, "to reveal the beauty of their glory" (p.1). And in truth the prominent and characteristic feature of the liturgy as he describes it, is for us today a revelation, as existing already before the end of the fifth century, of a highly developed ritualism which in the West was reached only by slow degrees and in the lapse of centuries. The picture which he draws for us of the altar surrounded by a crowd of richly dressed ministers (p. 4), the lights, the incense, the waving fans (pp. 4, 12), the genuflexions and bowings (p. 23), bring up before our mind the medieval mass in a western cathedral of fourteenth century.

And this impression is deepened when we find how an act so intimate and personal as the communion of the people, which one would think could not be too simple, is surrounded with elaborate ceremonial.

"The sacrament goes forth (as Narsai says). . . with splendour and glory, with an escort of priests and a great precession of deacons;" as if figuring in a lively manner before mortal eyes those "thousands of watchers and ministers of fire and spirit (who) go forth before the Body of Our Lord and conduct it. . . . And all the sons of the Church rejoice, and all the people, when they see the body setting forth from the midst of the altar" (pp. 27-28). This is quite in the spirit of a medieval Corpus Christi procession, and reads as if an "early anticipation of it."

. . . From all that preceded a further question arises, which it must be sufficient here to put, namely, how far is the secret recitation of the canon mass, so to speak, a native Western practice? and may it not be that, in this matter, the Churches of the Greek and Latin Patriarchates only followed the lead of the East Syrian?

Robinson also states that the use of the creed and the diptychs in the Qurbana (mass) were borrowed by the Greek and the Latins from the Church of the East, likewise the litany, to quote: "The creed was introduced into mass at Antioch between 471-477, at Constantinople 511 and 518; and in the East Syrian Church doubtless in the life time of both writers."[11]

Speaking about the liturgy of the Western Assyrians (Syrians) known as 'Jacobites' who were forced by the cruelties of Byzantine to embrace Monophysitism, and comparing their spiritual loyalty to that of the 'Eastern Assyrians' adherents of the Church of the East, the original mother Church of the Jacobites too, the author says: *"This is in marked contrast with freedom exercised by the Jacobites in changing and amending their liturgy."* Commenting on certain doubts voiced by Mingana and repeated by R. H. Connolly, attributing homily xvii, Exposition of the Mysteries, to a thirteenth century Audishau Bishop of Elam. Robinson, continues. . . "and in the first place we turn to catalogue of the famous 13th century bibliographer, the Nestorian 'Abed-Isho.' or Ebdjesus (Audishau) as he is commonly called."

Having given all the evidence from this source, Robinson says,"That these two homilies together are actually an Exposition of the Baptism spoken of by Ebdjesus, I see no reason to doubt. It follows that the Ebdjesus second title ('An Exposition of the Mysteries and Baptism') is collective, i.e. it refers not to a single treatise, but to two, at least, and in all probability to three separate tracts—the first of the three being the Exposition of the Mysteries. . . I may also say at once, concludes Robinson, that I am satisfied that the rest of the homilies in these volumes are all by one hand. That Narsai was the author there can be no reasonable doubt."

The simile of a ship on the sea is found also in it 16, 147, 228, 240, 246, 252, 264, 318, 350, and in a good many more places. The peaceful harbour and the fishing net are figures used by Narsai even more frequently than that of the ship.

The foregoing evidence points out to the conclusion that the writer of A was Narsai himself. A possible alternate indeed would be that the homily was composed on deliberate imitation of his style by a writer who had studied his works and noted his peculiarities with elaborate care.

But in the present case I do not feel that the supposition of a 13th century imitator is one that has any claim to be seriously entertained. "For we can go further than mere argument of peculiarities of style. As a matter of fact the Syriac poetry commonly written in the 13th century differs markedly from anything produced in the fifth. Long before this time the Syrians had learned from the Arabs to write rhymed verse. When exactly they began to do so does not concern us here, though the evidence that I have examined leads me to believe that rhyme was not much used by the Syrians before the end of the 9th or the beginning of the 10th century."

There is, however, another very important point in this issue which Robinson has overlooked or perhaps was unaware of, namely, the use of fans in the liturgy. The use of fans mentioned by Narsai is not mentioned in the liturgy nor was it used at any time in the Eastern section of the Church of the East, and there is no evidence that they were used even in the Western section in the time of Mar Audishau either when the Church of the East still possessed several diocese in Syria proper. But these are still in use in the Jacobite Church, thus offering further proof that these were in common use throughout the western section of the Church in the time of Narsai and, therefore, further evidence of his authorship of the homilies in question.

Nevertheless, in view of the fact that no scholar of the Church of the East throughout the centuries has questioned the authenticity of any of the homilies of Mar Narsai, and the unbiased scholarly testimony to the same effect by Robinson, the question arises why then did Mingana and Connolly as two Roman Catholic scholars question the authenticity of homily xvii and only that?

Could the evidence that Robinson has so clearly presented that both the Greek and the Latin Churches in the matter of liturgy borrowed from the Church of the East, even after the Council of Ephesus and, therefore, if in the liturgy, why not in matters of faith and order prior to Ephesus, been a motivating factor in Mingana and Connolly unreasonable observations?

EVIDENCE OVERWHELMING

This is not the place to go into all the historic facts regarding this matter but suffice to say that evidence to the effect that Christianity is of Semitic

origin, that it was revealed in the land of the Semites, namely, the Middle East, to Semitic, Aramaic speaking prophets; that Christ himself spoke Aramaic and that the apostles recorded his message in the same tongue to an Aramaic speaking people, is so overwhelming that here we are merely recording a few of the facts to help the reader in his own independent search of the truth.

Furthermore, not only the language of the Bible but the very thought of the Messianic faith were totally alien to the Greeks and the Latins and, therefore, liable of misinterpretations which eventually gave rise to the numerous heresies and divisions in the Western Church. This fact has also been recognized by distinguished Western scholars.

George Santanyana, the noted Roman Catholic philosopher, says: The Old Testament abound with poetry and metaphor: The Jews who composed it did not take their figures literally, but when European people more literal and less imaginative, mistook these poems for science, our Occidental theology was born. Christianity was at first a combination of Greek theology and Jewish morality; it was an unstable combination, in which one or the other element would eventually yield; in Catholicism (Roman) the Greek and Pagan Triumphed."[12]

Edward Chiera says: . . . "Finally Christian people formerly examined passages from Bible wholly apart from their Oriental background and gave them for interpretation to pious theologians who knew nothing about Oriental ideas and little about the language that explained them. The theologians in the Middle ages built up theories and interpretations which are very ingenious but which have so completely distorted the meaning of many passages that, when their true significance is pointed out to us, it causes great surprise."[13]

Toynbe says: . . . "More than that, he would have found that the triumphant Church and the Barbarians were, after all, not external powers, but were really Children of the Hellenic household who had morally alienated from the dominant minority in the course of the troubles which had intervened between the Periclean breakdown and the Augustan rally" . . . Among the former we need only mention the violent breakup of the Churches into a number of rival Churches each renouncing the other as a gang of Antichrist and setting in motion a whole cycle of wars and persecutions. Among the latter may be placed the usurpation of the 'divine right' supposedly inherent in the Papacy, a 'divine right' which is still working havoc in the Western World in the grim shape of a pagan worship of sovereign national states."[14]

But beyond and above all these witnesses we have the witness of the gospels themselves as will be seen from the following which we quote from a sermon[15] we preached on the occasion of the consecration of two bishops,

for Syria and Lebanon respectively, in the Church of Mar Gewargis in Beirut, Lebanon, on July 20, 1968. . . . "Indeed, as witnessed by Eusebius (Caesaria), we find that the gentile Church within the Roman Empire, namely, Greek and Latin, from the time of the devastation of Jerusalem, falling under the influence of secular authorities, namely, the pagan Roman Government which in the place of the Hebraic bishops (fourteen in all that sat upon the apostolic see of Jerusalem) now appoints a gentile bishop by the name of Markos (Mark) whom Edward Gibbon asserts to have been a Latin by race, and this event marks the beginning of falling away of Western Christianity from the Apostolic source and, hence, of the endless heresies and divisions which arose in the Church (and with which Christianity is plagued to this day) culminating in the interpretation of the divine revelation of the Christian faith on the basis of the pagan Platonic philosophy and which eventually dominated the Western theological thinking through the influence of the Platonic School of thought in the city of Alexandria."

SCHOOL OF ANTIOCH AND ALEXANDRIA

The school of Urhai, N'siwin and Antioch, were sister schools, and in full accord in their interpretation of the scriptures. We have already heard that the school of Urhai was founded by Mar Addai himself, and the School of N'siwin claimed an equally ancient foundation. This was, however, transferred during the great persecution which befell the Church in the Persian Empire during the fourth century from N'siwin to Urhai.

However, the schools of Antioch and Alexandria obtained wider fame during the controversies of the fourth and fifth centuries because of their political and commercial importance within the Byzantine Empire.

All of these schools made use of the Greek philosophical vehicle in their metaphysical theological interpretations.

In the first three schools, as we learn from Narsai's homilies, the Aristotelian and Platonic philosophy were the only vehicle made use of while in the school of Alexandria other Greek philosophers were also used. But as we see from the history of the period, the Church of the East, did not rely wholly on Greek science, but it also produced many original thinkers to whom the Arabs in the golden era of Islam owed their knowledge, and which they in turn gave to the West during their several centuries conquest of Spain, thus, handing the torch of learning to Europe of the dark ages and which is still illuminating one country after another.

The Nestorian school of Jundi-Shapur (Beth Lapat), near Cteisiphon, says Dawson, which was an offshoot of the school of N'sibis (N'siwin) had inherited the tradition of the Syriac Scholars and translators of the sixth century and was a centre of scientific as well as theological studies. It was

from here that the Arabic philologists of Basra first derived some knowledge of aristotelian logic, and it was also renowned as a school of medicine.

From the time of the foundation of Baghdad the position of court physican was held by Nestorian Christians, and these men were the authors of the first translation of Greek scientific works into Arabic. Al Mamun gave official support to their work by the foundation of the school and observatory known as "The House of Wisdom" at Baghdad in 832 under the direction of the Nestorian physician Yahya Ibn Maswah. The activity of the school reached its greatest development under the pupil of Yahyah, Hunayn Ibn Ishak (Khunaun Bar Iskhaq) (809-877), who was not only the greatest of Syrian translators *but also of many original works.* Through him and his school a large part of Greek scientific literature, including Galen, Euclid and much of Plato and Aristotle and his Neoplatonic commentators was made accessible to the Islamic world."[16]

However, the main difference between these two schools of thought was that the Antiochene group of schools subordinated this vehicle to a rational interpretation of the Scripture while the School of Alexandria subordinated the Scripture to these metaphysical interpretations; resulting in endless controversies and heresies.

This is not surprising when we find that save than the much tampered with Greek version of the Bible, and the very poor Vulgate translation made by controversial Jerome at the end of the fourth century, no reliable version of the Bible existed in the West, hence, the dilemma in which the Protestant Reformers found themselves until finally (at least temporarily) agreed on King Jame's version as acceptable to the Protestants in general.

This fact has indeed been recognized by prominent Western scholars. The late Pope Pius in 1943 Encyclical said: "The original text and not a translation however authoritative, must be taken as the basis. . . "It is of great importance, says the Pope, to study the literary forms of the ancient East, because Biblical writers did not always use the same forms as we use today."

The Church of the East, on the other hand, having received the scriptures in their original from the hands of the apostles, in their own tongue, the Aramaic, was able to understand the meaning of the Holy Scriptures, especially the passages that are liable of misinterpretation, and to interpret them on a rational basis.

Though belatedly, these facts have been realized and witnessed by many Western scholars. Speaking of the city of Urhai, Gibbon says: . . . *"Beyond the last mentioned river, Edessa (Urhai) was distinguished by a firm and early adherence to the faith.* From Edessa the principles of Christianity were easily introduced into the Greek and Syrian cities which obeyed the successors of Antaxerxes."

After giving the reason for the complete disappearance of the rich Assyrian pagan literature, namely, the fact that while the Greeks and the Latins have preserved[17] their pagan literature to this day, the Assyrians members of the Church of the East, embraced the Messianic faith so completely and unreservedly that they destroyed everything that was even remotely connected with pagan literature culture and practices, Qashisha Yacob Manna says: "The first books we obtained were the Old and New Testaments according to text called P'Shetta. These predate even the work of the famed writer Bardaisan, who lived during the latter part of the second century. Even if we are to ignore that which has come down to us from ancient days, viz, that several books of the Old Testament in the days of Solomon were sent of Khiram King of Soor, and likewise, in the days Shalmaneser, King of Assyria, were translated into the Assyrian dialect of Aram, but in addition to all this the major part of the Old and New Testaments, during the early part of the first century, or at the latest, in the early part of the second century, had already been written in the Syriac language as is confirmed by the latest evidence. In addition to all this, the originality of style, the preciousness and the beauty of the Aramaic text sparkles throughout the Divine Scriptures.

However, when Yacob Manna, who himself was trained in the Western Latin tradition, wrote these theories, the Western-Christianity was still belabouring under the false assumption that the great majority of the books of the New Testament were written in the Greek language.

This myth has, however, since been rejected by prominent Western scholars. Charles Cutler Torry, a professor of Semitic languages at Yale University and a distinguished Biblical Scholar, says: "A quotation from a British scholar, expert in Gospel criticism and also a Semitist, may be inserted here."

"It is from F. C. Burkitt's Earliest Sources of the life of Jesus:. . . "But it is the obvious fact that in the rest of the gospels, so far as the thought and mental atmosphere of the subject matter are concerned, Greek influence is simply non-existent. Apart from question and purely literary criticism, the three Synoptic Gospels might be translation from the Aramaic. The main ideas. . . . All have their explanation and illustration from contemporary Judaism. . . All these are Jewish ideas, utterly foreign to the native thought of Graeco-Roman world."

The same truth has been reiterated, with equal emphasis very recently. Beside it should be placed the judgement expressed more than once by George F. Moore in his Judaism, that Aramaic can be taken for granted as the language of the primitive Gospel, and that this new output was claimed as inspired "prophecy,"—the continuation of the canonical scriptures, by its

Jewish Christian authors. It is easy to see, then, why the absurdity of supposing our Gospels to have been composed in Greek is becoming clearer, year by year. If our four evangelists thought and wrote only as Palestinian Semites, it follows that the theory of the Greek Gospels is merely a long-inherited delusion, and this is bound to be the verdict of scholars. *It is sometimes said that the New Testament was written "in the common language of every day." So far as this refers to the Greek Gospels, it is only half true. They—all four alike—were written very ably and carefully, in an artificial language obtained by forcing the literary Greek of their time into idiom of Jewish Aramaic.* The style of the original Aramaic was indeed very simple and direct, and any good translation must share this excellence; but the Greek before us is not a language that was ever spoken by anyone, anywhere, nor was it ever written except as translation". . . Aside from the bare fact that the four documents have come down to us in Greek (of this peculiar variety), the theory of the Gospels composed in Greek has not a leg to stand on. How dependable a "leg" this, can be judged by anyone who knows of the score of documents similarly "Greek" which are known to have been composed in either Aramaic or Hebrew, dating from about the beginning of the present era.

From every consideration other than the deluding Greek dress, the four documents appear to have been Semitic, and this they certainly were. Here should be mentioned the highly important information found in the Talmud in regard to the presence of Aramaic Gospels in Jerusalem not long after the middle of the first century. The main facts were first set forth by Professor J. F. Moore. There is a text of an official decision by Rabbai Johannan Ben Zakkai (no other authority can possibly be supposed), that the "Nazarene Gospels" and the Proverbs of Ben Sira are not inspired scripture; as well as other Talmudic passages bearing on the matter. The implications of the ruling were obnoxious to the Jewish scholars, and more than one attempt was made to disguise the fact. The disguises have also been seized upon and accepted by imperfectly informed Christian scholars; but the tolerably complete evidence published in my documents 91-111, has fully established the conclusion reached and stated by Professor Moore. The "Gospels," presumably Mark and Matthew were officially recognized in their Aramaic form at this early date. The current theory of the origin of the Gospels, accepted in this country and abroad, fails at every important point. Its chronology is as false as its postulate of Greek Evangelists. Because of these two fundamental errors, the material of the four documents is thoroughly[19] misunderstood, as is also the Genesis of each Gospel in its relation to its fellows.

The author of the fourth Gospel tells us why he wrote it; it was "in order that you may believe that Jesus is the 'Messiah the Son of God' (John 20:31). He addressed Jews, for 'the Messiah the Son of God' meant nothing to the

Graeco-Roman world. His Gospel bears this out, for his reasoning is plainly with his own people and with them alone. If he felt any interest in converting the Gentiles, there is nothing to show it. He wrote to persuade the Jews. There is then strong presumption that he wrote at an early date. If his propaganda had been much delayed, he could have spared himself the trouble of writing. It was becoming more difficult, year by year, to convert the Jews; so Paul[20] found it."

But the strongest evidence to the fact that all the books of the New Testament, namely, the Gospels, the Acts, and the Epistles were written in the Aramaic language, and for an Aramaic-speaking people, comes to us from St. Paul himself, the Apostle to the Gentiles:. . . "For he who made Keepa assidious in the apostleship of circumcision, made me also assidious in the Apostleship of the Gentiles. And when they knew that grace had been given to me, then Yacob, Keepa, and Yaukhannan, who were considered to be pillars, gave me and Barnwa the right hand of fellowship, that we might labour among the Gentiles, and they among the people of circumcision." (Galatians 2:8-9.)

How is it then possible that these men would write their message concerning the Messiah whom the Jews had been told to expect, in Greek, a foreign tongue unknown to them and despised by them?

Indeed, Jews of that day, more than any other people were adamant about any change in their religion, customs, language and culture. It was said that it was better for a man to give his child "meat of swine" than to teach him the language of the Greeks. (See first part of Mishana of the Talmud.)

Christopher Dawson says this was particularly the case among the Syrians, who formed a solid block of Aramaic speaking peoples, extending from the Mediterranean to Kurdistan and the Persian Highlands and from Mt. Taurus to the Persian Gulf. . . Edessa (Urhai) on the frontiers of the Roman and Persian Empires, was the centre of a native Syrian state which became the starting point of oriental Christianity and the cradle of Syriac literature. Long before the conversion of the Roman Empire, as early as the beginning of the third century A.D., Oshroene became a Christian state, and from there Christianity spread eastward into the Persian Empire and northwards to Armenia, which also became a Christian kingdom at the beginning of the fourth century. Then to the Syrian (Assyrian) people, thus torn asunder by rival empires and dominated by alien culture, Christianity became a vehicle for national traditions and ideals.

We see in Syrian literature, for example in the poetry of James of Sarug (Yacub Da Srugh), how intense was the pride in the antiquity and purity of their national Church. While the chosen people had proven faithless and the heathen empires had persecuted the name of Christ, Urhai, "the daughter of

the Parthians espoused to the cross," had always been found faithful. "Urhai sent to Christ by an epistle to come and enlighten her. On behalf of all the peoples did she make intercession to Him that He would leave Zion which hated Him and come to the peoples that loved Him." "Not from common scribes did she learn the faith: her king taught her, her martyrs taught her and she firmly believed them."

"This truth has Urhai held fast from her youth and in her old age she will not barter it away, as a daughter of the poor. Her religious king became to her a scribe and from him she learnt concerning Our Lord,—that He is the Son of God, yea God."[21]

Labourt, the learned French Roman Catholic writer, in his book, Christianism dans l'empere Perse (p. 294-301) speaking of the schools of Urhai and N'siwin, calls the latter a university. Dr. E. R. Hayes, a priest of the Church of England who has written a history of these two famous schools, in a letter he wrote to us says, "Here is the story of the first Christian university, if not the first of all universities."

As to their exegetical superiority, we quote the following statement from the "Studies in History of Religion." Speaking of the University of N'siwin, the author[22] says: "In its instructions the Bible had central place, in its faculty the professors of Biblical exegesis held the first rank. *Sound principles of interpretation prevailed, and critical opinions were freely uttered which could not have been tolerated in our Seminaries a generation ago and many of them are not tolerated now."*

Indeed, the difference in the rational interpretation of the Christian faith existing between the Church of the East and the Church in the West during this period and in the succeeding centuries of the Christian era may be summed up in the following instances.

In the eighth century during the Patriarchate of Mar Timotheus I who was himself a man of profound learning, Eyau (Job) of Urhai, Dean of the famous school of Medicine in Baghdad, in his Encyclopedia of Knowledge, writes of the "elemental origin of the universe and the bodies comprising it," which of course means the atom, and his opinions are tolerated and respected by the authorities of the Church of the East.

In the seventeenth century, on the other hand, during the papacy of Urban VIII when Galileo formulated his now universally recognized theory on the solar system, he was threatened with excommunication and torture by the inquisition.

THE HISTORY AND THE PURPOSE OF THE PUBLICATION OF THIS BOOK

We have already mentioned the forty-six homilies of Mar Narsai which were published by Mingana in 1905 but to the best of our knowledge the rest

of the homilies have never been published. We, are also not aware of any other manuscript copies extant that have more homilies than the present publication which contains eighty-eight homilies. These we are now publishing from the original manuscript by offset process, in two volumes, consisting of 1400 pages, along with a lengthy historical introduction and critical apparatus in English.

The present copy was written by a Uniate Assyrian who now call themselves Chaldeans, by the name of Patros son of priest Yosip, of the house of Ganji, from the village of Telkepe, in the district of Mosul, Iraq. This is what he says at the end of the first volume: "This book of the Doctor Mar Narsai was finished in the blessed month of January 14, on the Saturday evening of the third Sunday of Subara (annunciation) whose anthem is "He who cannot be comprehended" in the year 1901 according to the year of our Lord Christ, to whom be praise, and unto us his mercy for ever and ever, amen."

This copy has been compared by our brother Hon. Theodore d'Mar Shimun, and Qashisha David H. David, our Chaplain, with another older manuscript copy of Narsai, numbering some thirty-seven homilies, in our possession, and no change, theological or otherwise were observed to have been made in the manuscript under discussion.

Our main object in the publication of these homilies is to make them available to the scholars of the Church of the East and also of other Christian Churches who are interested in the great history and literature of the Church of the East (generally referred to as Syriac literature).

This is especially important at a time when Western Christianity as a whole is passing through a period of self-search and examination which is so manifest in the deliberations of ecclesiastical councils; pronouncements being made by prominent ecclesiastics, and the happenings which are publicized by the daily media.

In addition to this, there is a great awakening on the part of Western scholars to the importance of Syriac literature, without which they have finally come to realize that their knowledge of Christianity is only a part, or more correctly to say, lacking the very foundation on which it was originally established.

The following we quote from an article which appeared in the 'Eastern Churches Review' published in England under the auspices of the Roman Catholic, the Greek Orthodox and the Anglican Churches, vol. 1-4, Winter, 1967-68, p. 370, titled *Syriac Studies Today,* by Robert Murry, SJ:. . . Till recently, says Murry, "Narsai's huge literary achievement was presented in print only by two volumes of homilies and meditations published (in Syriac) by A. Mingana in 1905 and by Dom R. H. Connolly's edition in translation of

a few liturgical homilies (Cambridge 1909). In Paris P. Gignoux is now editing six more homilies for PO, and F. McLeod, SJ, at Rome Oriental Institute, is editing five more, as well as writing a study of Narsai's soteriology. Several homilies have been published in French in L'Orient Syrian by P. Gignoux and P. Cruger, with theological discussions in which T. Jansen of Leiden has also joined. Narsai's rule of the exegetical school at Nsisbis (N'siwin) where he migrated from Edessa in 457, has been published by A. Vooblus (The Statutes of the School of Nisibis, Stockholm, 1961)."

Speaking about the importance of the Aramaic tongue and the Syriac literature in this same article, Murray says, "Syriac the Aramaic dialect of Edessa (Urfa or Urhai) in northern Mesopotamia which became the Semitic lingua franca of Christians in the Middle East, stands beside Greek and Latin as the third major classical language by means of which our knowledge of early Christianity has been handed down. Further, the role of the Arabs in preserving and transmitting much of our patrimony to the medieval West was only made possible by the Syriac version through which Syrian Christians communicated the treasures of Greek culture to their conquerors). As the original liturgical language of both East and West Syrian rites, Syriac remains normative today (even if the vernacular is used in public) for Syrian Rite Christians from the Lebanon to Kerala. The Syriac versions of the Bible are indispensable witnesses for textual scholars to take into account, while the Syriac ascetical literature reveals that, though nothing seems to dislodge the notion that monasticism began in Egypt, a parallel and independent movement began rather earlier in the Syrian Churches.

Finally, we wish to express our appreciation and invoke God's blessing upon the following persons whose generosity made the publication of this book possible, namely, Messrs. David J. Lazar and Edward M. Yonan who presented to us the original manuscript which they purchased from Shimmun Gewargis d'beth Dabish, a Chaldean from the village of Telkepe, now living in Detroit, Michigan, and Mr. and Mrs. Adam Benjamin, and their Son, Dr. Samson A. Benjamin and family of the village of Mar-bheshau, Kurdistan, now living in Gary, Indiana, who paid for the publication of this work.

It is our earnest prayer that He who promised to be with His Holy Church to the end of time and made Mar Narsai an instrument of the Holy Spirit to reveal the truth, may through the study of this Holy book, cause all men to find the truth so eloquently proclaimed by the author; and thereby obtain salvation through Maran Eshoo M'Shikha "Who is God over all," and the Head of His Church, amen.

MAR ESHAI SHIMUN XXIII

Catholicos Patriarch of the East
Written in our Patriarchal Cell,
San Francisco, California, U.S.A.
This day of March 23, 1970.

The following is a narrative of Bar Khadbshaba who was a fellow student with Mar Narsai at the College of Urhai (Edessa) and also a professor at the University of N'siwin), which we are translating in verbatim from the Aramaic original, produced by Dr. A. Mingana, in the book of homily of Mar Narsai, which he edited and published in Mosul, Iraq, under the authority and at the expense of Dominican Mission in that City.

Since, we do not have the original text, we cannot vouch for the accuracy of this narrative for Dr. Mingana, then a priest of the Roman Catholic Chaldean Uniates, was during this period prejudiced against Church of the East, as we shall see later from his own introduction.

But as we shall also see from later writings (when he had left the Roman Church) that all the accusations which he has levelled against his mother Church, The Holy Apostolic and Catholic Church of the East, were said not from conviction but rather to ingratiate himself with his Latin masters.

We, therefore, have no reason to believe the Mingana would make any changes in the narrative itself, since this is of no special theological or historical significance, other than giving the history of the life and work of the author Mar Narsai; the history leading to the foundation of the university of N'siwin, or the historical events of the period most closely related to the narrative . . . "I shall now relate how this God-fearing assembly (Scholars and students) moved to the land of the Persians. The reason therefore, and who led them. The beatified Mar Aprim whom I mentioned before, when N'siwin fell to the Persians, moved to Urhai, where he passed the rest of his life, and where he founded the great school."

Mar Aprim's work was continued after his death by zealous students (scholars) and it steadily grew and prospered and students came to attend it from all regions.

Mar Narsai, Bar Sauma (who later became the metropolitan of N'siwin) and Maana (who also became bishop of Wardashear), having learnt of the fame of the school, and they themselves consumed with love for learning; all three of them, along with other students, went to Urhai.

At this time the principal and expounder of the college was Qeyaure, a man of great learning, God-fearing, and consumed with love for his profession. Thus, he held the position of expounder, teacher for both higher and lower grades, and also that of regular preacher in the Church, and though he

loved fasting, celibacy and ascetic life, yet at the same time he fulfilled all his duties with zeal and energy.

However, he always regretted the fact that the writings of the expounder (Theodore) had not yet been translated into Syriac. Hitherto he expounded from the commentaries of Mar Aprim,[23] which according to the accepted opinion had been handed down directly from Addai the Apostle, and who was also the founder of the School of Urhai. It is well known that he (Mar Addai) and his disciples came to Urhai and there they sowed their good seed.

Likewise, that which we call the tradition of the School, we do not refer to the exegesis of the expounder but rather of those sayings which had been handed down by word of mouth.

It was afterward that the beatified Mar Narsai included these in his homilies, when finally, the writings of Theodore were translated into Syriac, were also introduced into the college of Urhai, and thus that the man (Qeyaure) along with the whole brotherhood (professors and scholars) had their desire fulfilled. These holy men having sat for a long time at the feet of this beatified man and learnt from him the meaning of the Holy Scriptures and their traditions, now they also studied the writing of the exegete.

Thus, from the time of the death of this exegete (Qeyaure) of the School, all the brotherhood (faculty) voted that Mar Narsai should stand at the head of the assembly (faculty and students) and fulfill all its wants and necessities. And as Mar Narsai felt compelled, he told them that I cannot bear the full responsibility of the school as did our superior, for he was richly endowed in physical health, by the grace of the Holy Spirit, and the experience that comes from old age. But if you appoint me as a teacher for the lower and higher grades and exegete, I may possibly be able to do that.

Since, they accepted his wishes this beatified man administered the college for a period of twenty years, both in interpretations of the Scriptures and the traditions.

During this period Bar-Sauma was consecrated metropolitan for N'siwin, and Maana went to Persia, and there he was ordained a priest. But while the college had been going on in peace and order, now satan stirred up strife and confused them.

II. Mar Narsai having left Urhai came to N'siwin and there lived in the "monastery" of the Persians.[24] It was his intention to go right into Persia. When Bar-Sauma heard of this, he sent his archdeacon and ordered that he (Mar Narsai) should be brought into the city with great honour, where he was received by him, and they discussed various affairs. Bar-Sauma urged him to stay and establish his school in that city, and that he would help him in every way possible.

And while Narsai considered all the problems and difficulties in the way, Bar-Sauma assured him saying: O my brother, do not consider your forced departure from Urhai as a coincidence but rather as a dispensation of God.[25]

If you should consider the act similar to that which occured in Jerusalem you will not err. For there too resided the company of the apostles; there was the gift of the Holy Spirit, and great miracles and wonders were being performed. But because those among whom they resided were unworthy, their house was left desolate. The apostles went forth to the high ways and to the fences of paganism,[26] and there they could find both good and evil; they taught and baptized them, so that in a short period of time the Gospel of Jesus spread throughout the world.

The expulsion of your assembly (faculty and scholars) is reminiscent of this. And I believe your stay will be to the benefit of the whole Church. For there is no city in Persia that is fit to receive you (will suit your work) like this city.

It is a big city, and is located on the frontiers, and students from every where can attend it. And especially when they hear that you are the principal of the college, because heresy now clearly surrounds Beth Nahreen (Mesopotamia). You will be to us as a protector and a valiant worker, and God willing, between you and me we may be able to drive out the evil from amongst us.

It is said that two are better than one, and they will be amply rewarded for their labour. For if some one becomes too strong, they can both rise against him.

With such discourse Bar-Sauma succeeded in persuading Mar Narsai to stay in N'siwin, and he also immediately ordered all the things that were necessary for the establishment of the college. Thus in a short period of time it made great progress, so that not only the Persians[28] and the Assyrian Scholars who were close-by but also the majority of the faculty and students of the Urhai college joined it. This was indicative of God's will and the glory which was to be raised unto His name.

This fact constituted the beginning of the spread of centres of learning throughout the Persian Empire. *Urhai, was plunged into darkness and N'siwin shone forth.*[29]

And he, Mar Narsai, held the principleship of this university (N'siwin) for forty-five (45) years. He also wrote homilies in metrical form more than three hundred chapters, along with other works.

Bar-Sauma also, wrote many expository anthems along with exegetical work. Both of them laboured according to God's will, and were finally called to their Lord. Here we are not concerned with the history of their lives but rather of their scholarship and doctrine.

III. After the death of Mar Narsai, Elisha Bar-Quzbaye, a great man and versed in both the spiritual and secular learning was elected. He was dean of the university for seven years and he is also the author of several books. He wrote several treatises against the accusations of the Magi, refutation of the various heresies, and the traditions of all the books of the Old Testament according to the Syriac (Aramaic) text.

And when this virtuous man also joined his forebears in peace, and at an very old age, then Mar Auraham his son in spirit who lived with and was especially trained by Mar Narsai succeeded him. It is said that his original name was also Narsai, but since his father brought and entrusted him to this virtuous man he changed his name and called him Auraham.

It is also said that the original name of Yaukhanan d'beth Rabban was Auraham, but when he came to the university they called him Yaukhanan, so that he may not be called by the name of his superior. For both of these had drunk (i.e. learned) from the same source of wisdom and knowledge.

In addition to all this, he administered the university and the brotherhood (faculty) with ability and fear of God. He also laboured ceaselessly in the improvement of the university. Indeed, it would be true, to say that all the great administrative improvements made during this period can be attributed to this holy man personally.

Yaukhanan, also wrote commentaries and the traditions of the books (Bible), and treatises against the Jews and the repudiation of their customs.

He also wrote the hundred chapters, part of these dealing with Khosro's (Emperor of Persia) conquest of Najran, for he himself was at the time there on the affairs of the university, and also the part of Bautha (rogation) and the meaning of death, along with several other works.

After the death of Yaukhanan D'beth Rabban during a pestilence, this heavy burden fell on Mar Auraham who combined leadership and ability with constant prayers and mighty vigils. He was the dean of the university for sixty (60) years, he expounded, lead the choir and explained complicated questions. He also wrote a commentary on the prophets, Bar Seara and Eshau Barnon, Wadshute.

As to his ceaseless labours in the administration of the university, the additions which he made to its buildings, and countless other improvements, it is not necessary to record here, for these acts of his are known to all and they are brilliant more than the rays of the sun. For all those who studied under him shone forth with his learning, and like Auraham the head of the fathers, he also became father to many peoples, and gave birth to countless spiritual sons. He, therefore, obtained an excellent name in both the Roman (Byzantine) and Persian kingdoms.

IV. And when this holy man and blessed father was also gathered into the granary of heavenly life, just as grain is gathered to its heap, Eshauyow Arzunaya undertook this responsibility, and conducted it with great vigour for two years when he got wearied of it and was made bishop of Arzon. Later he was elected Patriarch.

Then Mar Auraham of N'siwin, a great and learned man, a zealous and industrious teacher of the fear of God, a toiler and diligent man, accepted the chair of expositor (principalship) and having used this spiritual talent and carried this yoke for the period of one year, he also departed to join his spiritual fathers.

V. The place of the former was then taken by Mar Khnana Khdayawaya who was endowed with all good qualities such as, humility, learning, and all that was required of one holding the position of an expounder. Should we say that he was destined for this position we would not be mistaken, and this is confirmed by the very facts of the case.

For he was tested and tempted beyond measure. While he was emptying his quiver on the followers of Satan, Satan also engineered against him endless squabbles, strife, contention, tumult, quarrels and division. But the hidden dispensation prevented the burning arrows of Satan from molesting him. His feet were established on the rock of faith, and his shoulder bent to divine work, labouring ceaselessly in the spiritual arena according to God's will.

He was busy day and night applying his mind to the reading and expounding of books, and bringing every body towards the same work in the likeness of the beatified Paul.

Because of his great love for this enterprise, the radiance of his words and the limitless treasure of his soul, he felt it insufficient to expound to us only by word of mouth, but rather to put in writing his thoughts and profession of faith on all the sayings, phrases and aphorism which are contained in the Old Testament, and likewise in the New Testament.

He also has written several commentaries and expositions.

We, all pray, that God may lengthen his life like that of the virtuous Khezaqya. For in the likeness of the great treasury of the kingdom, his soul is similarly rich in the knowledge of literature. And like the table of a king that is decorated with all sorts of provisions, in like manner he also has set before us the spiritual table packed with all dainties of literature, and is crammed with full explanation of the Holy writ, and salted with beautiful philosophical terms. He who eats from this, needs no other nourishment. But in the likeness of a scribe (Gen. learned in the law) who has been converted into the kingdom of heaven, and is said about him that he produces from his treasures, new and old, and sustains the hungry souls, in like manner he (Khananya

Khdayawaya) some times from the Old Testament, and some times from New Testament, and some times from the work of ancient writers feeds us.

VI. And during the two years that the university remained closed as ordered by King Khosro, who was preparing for a campaign against the Romans (Byzantine) a large number of the students went to other cities where Mar Awa had established new centres of learning, and who was personally at this time well liked by the king.

And when the university was finally opened, many of them who had gone to other cities returned, but many of them didn't, for there also they were being taught according to the writings of the exegete (Theodore) just as it was at our university of N'siwin.

And those professors who had gone there did not return again in order to help us with teaching and expounding, these were men like Eshaya, Rameshoo, and as the result Wardashir, Karkha of Leadan, Kashkar and Ardashear shone forth, and these two universities also followed the same path of learning and good works while guiding the spiritual ship of the Church fearlessly through storms.

VII. But when the faculty decided to elect another principal in place of Yosip, king Khosro would not permit it. For he (Yosip) was formerly his personal physician, when he returned from his campaign against the Romans. But when he saw that all the faculty were of one accord in this decision, was somewhat afraid, and he permitted though reluctantly that the faculty elect some one else in his place.

But later on the king changed his mind again, and returned to his old tactics for the simple reason that Yosip continued to be his physician. He made it clear in his speech that if he (Yosip) was to be dismissed, he would again impede the work of the university of N'siwin. Yosip himself was the cause of all this because he hated this our divine assembly (university), and he persuaded the king that both the faculty and the students wanted to conspire against him.

May be this also was an act of God, for the opinions of Mar Khnana were not greatly favoured at the university, and this went back even to the time when he was still a student, and all this took place because of the briars and tangles i.e. sedition which Satan had sown even in this our assembly as is habitual to him.

VIII. And finally Paul, bishop of the City (N'siwin) accompanied by a large number of priests and deacons presented their case to the king. Thus the gate of mercy was opened unto him, and his appeal was accepted by the king.

He made clear to the king the craftiness of Yosip against the Emperor and the Church of God alike. Then the king permitted the opening of the university and the appointment of another principal.

Thus they elected Malpana (professor) Eshai, but Paul and others would not accept him, so they elected Khazqiell, a friend of the king and the pupil of Mar Awa. He had accompanied the king during the last conflict between the Persians and the Romans.

May God grant to all of them strength and power to administer their flock (diocese) through peace and tranquility and that they may sustain with the life-giving doctrine the rational sheep which have been entrusted unto them.

INTRODUCTION

While I was myself contemplating the enterprise and the prelates also urged me that I write an introduction on the homilies of Narsai in Latin, I could not restrain myself but profit from the Latin introduction which I wrote containing new observations in which I have manifested the excellence of our learned doctor and superb writer for the benefit of our Aramaic students who are versed in the European language. And that which I profited is divided under six headings; the first of which concerns his life. The second, on his writings. The third, on the sincerity and the elegance of his words. The fourth, on the source of his philosophy and his commentary on the Bible. The fifth, on the source of his theology. And the sixth, on the various copies of his writings and the purpose of the publication of this book.

A. CONCERNING HIS LIFE

Narsai was born in Maalta[30] in the first part of the fifth century, while a young boy he went to Urhai so that in the school of the Persians[31] located in this city he may receive his church training and immerse in learning. At this time they were debating there (in Urhai) on the theological meaning of the Bible, and also on the Greek language which at the time had come to be considered as the foundation to theological terms.

And this famous college which is the subject of our discussion according to the previous opinion of famous writers of the period, was founded by Mar Aprim and other great teachers who fled from N'siwin in the year 363 when Yulyanos the king of the Romans lost it to Shawor (Shapor) king of Persia.

Should we accept this theory, then we must place the date of the foundation of this famous centre of learning in the year 363 or 364. And Narsai stayed in this college first as a student and then as a Professor for the period of twenty years.

But Byzantine mother of all errors that spread in the East, and which had started some years before to breathe the poisonous acid of its heresies throughout the Syrian (Assyrian) nation, caused division between professors and students of this college, so that they could not avoid being smeared by

religions (theological) controversies which were already raging among other schools.

And the reason for this division was that all the professors would not follow the doctrine of two Qnume of Hewai, Bishop of that city, and those who did not follow according to Shimun D'beth Arsham, the learned man from Persia, were Papa D'beth Lapat from the district of Beth Huzaye, an exile from the district of Beth Garmai, and his brother Addai and Bar-Khathbshaba Qardwaya, from Kurdistan,[32] who later became the Abbot of the monastery of Ain Qinne, Benyamin D'beth Aramaya (Aramian district) who administered the monastery of Daqrita (village) where there was a school under the administration of the monastery, along with several others whose names are not known.

It is also right that I should list from the source of the same doctor (historian) already mentioned the names of those (professors) who followed Hewai in the school of the Persians, and these are: Aqaq the Aramain, Bar-Sauma, servant of Mari Qardwaya, Maana D'beth Ardashear, Asbute and Ninwaya (from Ninevah), Yaukhanan D'beth Garmai, Meekha, Pole Bar Qaqi, Auraham Madaya (the Mede) and Mar Narsai.

As you will see O excellent reader that the good seed of the Assyrian people was moulded and shrouded by two Greeks the sons of accursed wolves, namely, Nestorious[33] and Eutechese who fought hard against truth and disturbed the faith by the turpidity of their oblique minds. Our Narsai as is well known followed the confused reasoning of the unity of will, the error of Nestorious, also taught by Yehiwa. And after the death of his master (year 467) he associated himself with Bar-Sauma and they both went to N'siwin where Narsai founded the famous university whose fame spread and re-sounded practically in the whole universe. And this university became the great center (meeting place) of the knowledge and learning of Eastern Syrians (Assyrians).

Bands of students followed one another from the corners of the Aramaic world.[34] And the sole author of the first rules of the university was Bar-Sauma himself who was also consecrated bishop for that city.

But these also like other writings of our forefathers were lost in the upheavals of history. But those (rules) which were published by the professor Gnidia in Rome (in the year 1890) they are not of Bar-Sauma but of Hushaa or Elisha his successor.

Narsai administered this university which he founded for the period of fifty years heaping success upon success until his renown had reached even to Africa and Italy. But after a long period of time a split occured between Narsai and Bar-Sauma. What was the reason for this split? Let us then hear what Narsai says in his book titled Maghdla (Tower). Every Friday, Bar-Sauma used to visit Narsai, and so happened that Mame, wife of Bar-Sauma,

passed before Narsai's residence and saw that a great assembly was meeting in his house. She became jealous and in her craftiness she sowed dissension between him and Bar-Sauma. And he (Mari) also says, the wife of the Patriarch, Sheela, persisted with her husband that he also should collect wealth and riches and thus go against justice; just as also Mame had done in the case of Bar-Sauma. But Bar-Sauma became remorseful, and his soul assailed him when he read two homilies written by Narsai on the cunningness and impudence of women, titled, "Eve Our Mother," and "Poor Is Our Generation," and he, therefore, reinstated and honoured him the rest of his life. Thus, our learned man died at a very old age in the city of N'siwin (in the year 497). There is, however, some disagreement between writers as to the exact date of his death.

But I, in my desire to disassociate myself wish to say that his (Narsai's) return from Urhai occured after the death of his superior, that is (in the year 467) and not (489) as asserted by Bar-Eeoraya who has set the year of expulsion of the faculty and the students with the year of the destruction of the college.

For if we consider the fifty years which Narsai spend in N'siwin with the year 467, his death must have occured without doubt in the year 497 and not in the year 496 as some writers have asserted but without proof.

Narsai was buried in a church built in his name, and he carried with him the greatest name among the saints of the Nestorians *and the foremost among the enemies of the Sewaryane (Monophysites) for he never ceased from denouncing them all the days of his life, while cutting them to shreds and putting them to shame by the subtlety of his mind, the length of his arm (i.e. his far reaching mind) and with the power of his unassailable facts.*

All these are quotations from Mari and Bar-Eeoraya (Hebreus). And I think it is advantageous here if I quote some phrases from Bar Khadbshaba the Arab who says: "After the death of Patriarch Sheela, there was a division in the election of the Patriarch, some voted for Elisha and some for Narsai. . . And our Narsai administered the university of N'siwin for forty-five years, and he died in the year five hundred and two. Elisha[35] Bar-Quzbaye administered (was principal) the university for seven years, and died in the year five hundred and nine; Auraham Bar Rabban[36] administered the university for sixty years, and died in the year five hundred and sixty-nine. Eshauyow Arzunaya administered the university for two years. He resigned, and was consecrated bishop to the See of Arzon in the year five hundred and seventy-one. Auraham of N'siwin[37] administered the university for one year, and died in the year five hundred and seventy-two. The same year Khnana Khdayawaya was appointed administrator of the university."

And should we desire to investigate the life and labours of our doctor, we shall see that he possessed chastity and purity of heart which we cannot place

under keys of silence or cover it up by forgetfulness (over look it). And this is evident from the tone (character) of his homilies, and from the altercation which he had with Bar Sauma on account of his wife. And if he once in a while crossed the boundary of humility and messianic wisdom this should not be taken on account of a bitter heart or a weak intellect but rather from the simplicity of his mind and the goodness of his nature.

It is appropriate that I should here mention briefly some of the early narratives that spoke concerning Narsai (Mari, the book of Maghdla, p. 44). He says, "Theodolos the disciple of Mar Deodoros met Mar Narsai while he was still in Urhai. He blessed him and called him *"tongue of the East"* and *"future of Christianity"*. . . Narsai, accused and rebuked Cyril by indignant and eloquent speeches. And on this account Qiyore, the bishop of the city along with Seware and Yacob Dasrukh were furious and conspired to burn Narsai's Cell and burn him in it. But various persons informed him of this evil plot, and Narsai, therefore, left the city and took refuge in one of the adjoining islands where he wrote his homily *"Lord let thine eyes be upon the faith"* and *"Christ who appeased us by His coming."*

This last story does not seem to me to be true.[38] Because as I stated before honoured reader, Narsai left Urhai in the year 467, and Qiyore was consecrated bishop in the year 471. Thus a space of fourteen years separates the two since they were both in Urhai. In addition to this Seware did not come to the East or to Urhai until the year five hundred and twelve. The history of this period was yet full of endless of difficulties. A good example is Maana already mentioned who was without a shadow of doubt a student at Urhai until the year 467, but his name is mentioned among the list of Patriarchs in the year 420. In order to solve all these problems we are in need of various writings of our fathers which up to now are hidden in libraries or have been lost in the process of time.

CONCERNING HIS WRITINGS

I. Narsai wrote on the Bible,[39] on theology, on the liturgy, and on discipline.

Mar Audishau of Suwa in his most valuable versical list mentions one after another all the ecclesiastical books written by our forefathers of Holy memory.

Narsai, the harp of the spirit, wrote on the traditions of Genesis (namely, commentary on the book of the Genesis), on the Exodus, Leviticus, Numbers, Joshua, Judges, Ecclesiastes, Isaiah, and, also that of the twelve,[40] Jeremiah, Ezekiel, and the prophecy of Daniel, but all these were lost during upheavals of the centuries. Woe! for these calamities which cause sighs and tears to flow from all the eyes of those that love learning. But from the few which have been spared to our days, we can say for certain that his

commentary is based on the interpretation which the theologians call literal and the Aramaic writers practical, viz, that which is based directly on the words of the Holy Scripture, while analyzing them on the basis of their origin and grammatical construction. And, Narsai, after first commenting on this basis then he would go into the spiritual interpretation, namely, not that which we reason from ordinary words, according to the interpretation already mentioned but rather from supernatural subjects that are brought into discussion. A good example of both of these commentaries is the history of our father Isaac. After explaining by literal simple interpretation all the historical facts as recorded in the book of the Genesis, he explains later more clearly showing its affinity to the facts as contained in the New Testament, and to Our Lord Jesus Christ who was exemplified in Isaac.

II. His Theology. The Nestorian theology of Narsai is clearly discernable from a few homilies that have been spared from the three hundred and sixty[41] of this eminent doctor and skillful writer, and some of them contain defamatory[42] words against Cyril Patriarch of Alexandria. He calls him fool, ignorant, Egyptian, dumb dog and legion. He, moreover, accepts and confirms the erroneous doctrine of the Nestorians who assert that God the Word did not unite in essence but by indwelling. He moreover professes with them foolishly in two Qnume (hypostasis) and two natures in one person. And he also says, "The natures are distinct in their hypostasis without confusion; in one will, one person, of one Sonship."

Therefore, Our Lord has two natures and two hypostasis, in one united divine and human person. Thus professes the Orthodox Church, and thus taught the renowned doctors of the Church, Mar Deodoros, Mar Theodoros, and Mar Nestorious." And he again says: "In one Lord Jesus Christ Son of God, One person in two natures." In addition to these he has also added several other errors opposed to the faith (according to Ephesus) which are to be seen throughout his writings.

III. The Liturgy and Discipline. Audishau of Suwa, speaking about Mar Narsai says: "He wrote an exposition on Sacraments, and a treatise on baptism. He wrote, moreover, consolation, antiphonae, hymns, litanies, homilies, and a treatise on an evil life. Of these works also none has come down to our days. Inspite of the fact I cannot but speak briefly on each of them.

On the Sacrament of Qurbana (Holy Communion or Mass). Few in the English order of Christianity, and yet fewer in our Church of the East were those ordinary priests who were permitted to celebrate the Qurbana which only the bishops and the Patriarch could do. As in the case of Yacob Dasrugh, Bar Sauma, Shimun D'beth Arsham, Akhsnaya, Patros of Qalumqa, and other metropolitans. This indicates to what high degree of honour Narsai had attained in the Church of the East.

Commentary on the Sacraments: The term sacraments in this context can be taken with multiple meaning, such as all the seven sacraments of the Church or only the Qurbana itself which is composed of two elements, that is, bread and wine. Baptism: It is not easy to know whether Narsai wrote the liturgy of baptism or only a simple commentary on this sacrament of the second birth. This last theory appears to me acceptable. But at the same time I personally am of the theory that these do not constitute two separate books but rather two lengthy homilies of Narsai, the first of which is "By the Mysteries of the Church," in which he expounds in their sequence all the prayers of the liturgy of the Apostles, namely, Addai and Mari.

Consolations: These consolations are without doubt homilies to console the relatives and parents on the death of their beloved ones, similar to those that we have to this day in the liturgy of the burial of the dead, such as: "O Parents why do you weep for childhood?" His other homilies need no explanation, their very title is indicative of their contents.

ON THE CLARITY AND THE ELEGANCE OF HIS STYLE

On this issue one is at a loss to find the appellations to honour this man of profound acumen who has amazed the whole world by his eloquence, power of reasoning, and renown. Only the titles given to him by the doctors that came after him can render him this praise and honour, though even these fall short in attributing such praise to the sweetness and perception with which all his homilies are tempered.

They called him "The harp of the Spirit" and "The Tongue of the East." Behold! the minuteness and the depth of his mind, the overflow of his abundant wisdom, the beauty of his discourse, the flaming warmth of his mind, and the astounding learning of his words and phrases, have always and incessantly left the reader and hearer in a perplexity of mind.

Should we, then dare to compare him in the field of composition and the elegance of his words with those of the prophet of the Assyrians, Aprim the Great, we do not know to which of them to give ascendancy!

In one thing the great doctor takes precedance over Narsai, and that is the simplicity, the ceaseless flow, and intimacy of his conversation. But Narsai has some times a style which is purer, and of far greater elegance. But in the simplicity of composition and colourfulness he is lesser than Aprim. But again in the homilies of Narsai there are certain attributes that make him unique among all the doctors of the Church, namely, every metrical or verse is repeated in the next verse, thus: "And the Lord gave them rest in the haven of His manifestations. In His manifestations found peace all the created who were tortured by sin. . . He sealed it with the blood of His Qnuma so that His promises may not be broken. By the promise of the Kingdom of heaven, He bound the course of the rationals."

And another characteristic of Narsai is the use of contrary words in order to draw the attention of the readers, so that he may well comprehend their meaning. As for example: "It was being eaten and was not being eaten. He limited him while he did not limit him. He did this while he did not do it." Finally, Narsai was very fond of repeating the same term in metrical form. And the purpose of this was to add to the perception and sweetness of the verse.

For example: "In the likeness of man Thou bewilderest man, and without man Thou do not enter in to a conflict with man.

Great honour was paid by our Eastern Church to the writings of Narsai, worthy of remembrance. The majority of Dahpakhatha of Khudra[43] are taken therefrom, and the Qalyatha are the product of the pen of this same learned writer. So are all the Shubakhae of the majority and giyore.

His rhythmical homilies are for the most part based on the metrical of twelve syllables or rhythmical beats which is called Second Reading or Narsaisical Reading. And some of them (homilies) by fourth reading which is called Aprimaytha (namely, of the style of Mar Aprim).

It has also been said that he (Narsai) was very fond of six syllable meter, but to this day have not seen any of his writing in this form.

I cannot, however, conclude this paragraph without dealing briefly with another form which he used called Sughetha (Canticle) and which is a song to be sung by two persons, and is composed alphabetically and every letter containing two verses. And every one of these two persons will sing only one verse. And every canticle is composed of forty-four verses. And every one of these canticles is proceded by an appropriate introduction which summarizes the object of the canticle.

The question is, do all these canticles belong to Narsai? For this see the Latin introduction. All these homilies and canticles were, however, sung in the Church, and this was done during feasts and all Church services for which these were composed. They were sung like the homilies appointed for bautha, or the days of bautha. And the homilies appointed for the bautha of the ten virgins on the same Sunday, etc. And should thou desire O investigator to know the full number of the homilies under discussion, see the first introduction.

ON THE SOURCE OF HIS PHILOSOPHY AND HIS COMMENTARIES ON THE SACRED BOOKS (BIBLE)

The source of his philosophy without doubt is Aristotilian. This is confirmed by both external and internal evidences.

A. Mar Audishau in his versical list mentions that Yehewa Qumee and Mapruba translated the writings of Aristotle from Greek into Syriac for the benefit of the Persian Schools.

From this fact we can conclude that the Stagirite philosophy came to these schools at this time and which was necessitated by the translation of Theodore and other Greek writers from Greek into Syriac.

B. You should know O investigator, that in our East, no other philosophy was introduced except that of Aristotle and Plato. If we can, therefore, prove that the philosophy of our doctor is not Platonic, we must then of necessity attribute it to Aristotle. Since this is so, I state, that such Assyrian doctors as Yacob Parhad, the wise Persian, under the influence of the reflective Platonic theory concerning the separation of the living and the rational soul they maintained "that the Holy Spirit wore our humanity at the time of His (Christ's) baptism, that man departs to God having committed a mortal sin, but the living soul tarries is his body."

Any one who reads the Narsai's homilies (The Beginning of Wisdom) will see clearly that he is far removed from these opinions.

C. Likewise, our Narsai, in many instances rejects the theory of the existence of the soul before the body. He sings thus: "The Divine first made the body in his creation of man, and then He created the soul and placed it there in."

D. And again, in the same homily, Narsai rejects the theories of three souls of the philosopher of Athens.

E. And finally in the homily (The Temporary World) in which he speaks on the duties of the angels. Narsai, says, that every angel has a star which is entrusted to his administration by the Creator or the personal attribute in the universe diminished of old. This is an Aristotilian theory concerning the eternally existing advocates between God and Man.

Now, that I have stated the source of the philosophy of our doctor, I shall speak on the source of his commentaries while answering the question, namely, what version of the Holy Scriptures did he use? According to indisputable facts Narsai used only the Syriac text known as P'Shitta. This statment I can prove from the following facts.

1. Any one who reads the homily (The Sorrow of Mind) in which the doctor enumerates the years that passed from the foundation of the universe until Abraham, can clearly see that he used no other version except the P'Shetta text. The fact is that the Aramaic (Assyrian) authors were divided on this issue.

Gewargis, the bishop of the Arabs, in eighth century, counted from Adam until the year of the Greeks 4,901 years. Eliya of Suwa and Yacob Parhad counted 3,468 years. And Yacob of Urhai counted to the time of Selucas 5,149 years.

But our Narsai who made use of no other source other than P'Shetta says: "In this manner He showed himself for twenty centuries, and in the

tenth He decreed desolation and destroyed all. From Nuhk He became conciliatory toward man, and, again, He counted ten centuries until Auraham. In Auraham he limited twenty generations of the nature of man."

1. P'Shetta, as is well known counts two thousand and twenty years until the time of Auraham. Narsai subtracted the extra twenty years, for his purpose was not to give the exact number but only to give the years according to the centuries. As for example when he says: "And on the tenth He decreed desolation and destroyed all (being)."

2. If we, therefore, compare the quotations which Narsai takes from the Bible according to the P'Shetta text, we shall see that they conform with the Divine Scriptures in all its forms. They are indeed as if cast in the same mold.

P'Shetta[44]	Narsai
Ten Pieces (parts)	Ten Pieces (parts)
I saw four beasts coming out of the sea (Daniel 7:3)	I saw four beasts coming out of sea
While dissimiliar one from the other	While dissimilar one from the ot
Two olives from the right and from the left (Zech. 4:3)	Two olives from the right and fr the left
A heifer three years old, a three -year old ram, a three-year old goat, a pigion, and a young dove (Genesis 15:9)	A heifer, three years old, and three year-old ram, and a thre year old she goat and a pigeon
For you (Matt. 25:6)	For you

The various Scriptural conjunctions added by Narsai to these quotations are necessitated by the twelve syllabic metre. We should not, therefore, be offended by the use thereof.

ON THE SOURCE OF HIS THEOLOGY

1. Audishau of Suwa again says in his metrical[45] list that Yehewa Qumi, and Wapruba translated from Greek into Syriac the writings of the expounder, namely, Theodore of Mopsuestia.

2. Also, Bar Eeoraya, says in his ecclesiastical history (Vol. 11, 81, 55) that during the period that Narsai and Aqaq were in Urhai, Maana was busy translating the writings of Theodore from Greek into Syriac.

3. Yacob Dasrugh in one of his letters or epistles recently published by Qashisha Martinos, says, that at the time of his boyhood, (viz. about the year 470) he himself was reading the writings of Deodore which were being translated by the scholars of the Persian schools.

From these three witnesses we are able to learn the Nestorian[46] source of the theology of our doctor, and the fact the writings of Theodore and Deodore were introduced during this period. And the great honour which was paid to these writings at the said college. From these facts you should know O reader how this fatally poisonous product of their minds entered and spread through the East.

In the first chapter we spoke on the scholars of the Persian Schools, and should I add to their number Yasidad, Mari the Persian, Maran of Alitha, Izalya from the monastery of Dakhpar Mari, our account does not even estimate half the number of the doctors of that college. We also heard that professors and students alike were twice expelled from that school. The first expulsion took place in the year 457, vis. after the death of Yehewa. And the second expulsion which completed the destruction of the college in the year 489. And this took place as the result of perfidy of Akhsnaya[47] who was assisted by Qiyore the bishop of the city (Urhai). And as these beautiful shoots (met. young scholars) were scattered as the result of the destruction of their college, they became enraged against the Catholics. And since they could not avenge themselves in any other way than the propagation of their erroneous doctrine which had been the cause of their expulsion, as they returned to their homes they were considered by the children of the household (members of the Church) and strangers alike as martyrs crowned with the crown of shame and humility for the love of Christ.

And because of this fact they quickly ascended to the height of the degrees of the Church. And thus they started fattening the animate flock of Christ with the bitter fruit of their heresy and to give them to drink the bitter water of their error.

Bar-Sauma became bishop of N'siwin, and Maana was at first consecrated Metropolitan for Persia and later Catholicos Patriarch of Babylon. Mikha was consecrated bishop for Lashom of D'beth-Garmai, and Aqaq Patriarch of Selucia-Cteisiphon. Mari was consecrated bishop for Beth Ardashier, and Pole Bar-Qaqi was raised to the rank of metropolitan for Leadan D'beth Huzaye, Yaukhannan to the bishopric of Beth-Suree, a city in Beth-Garmai, and Auraham was consecrated bishop to the Medes. All these became bishops, metropolitans or patriarchs..

And some of the other above mentioned students became priests or famous writers such as Yazidad or priests, doctors, and administrators of universities and colleges such as our Narsai.

And for the perpetuation of this evil,[48] the Creator charmed Peroz king of the Persians to give help and succour to the Nestorians with all his might and thus they started to strike root or spread in our land.

And this especially resulted from the endless disturbances of Bar-Sauma. In addition to all this the king realized that if he were to split the Easterns from Westerns in matters of faith, they wouldn't also fall under their political influence. He reasoned that he would not have to fear again, as he did in the past, that the Persian Christians[49] may join in the time of war in the ranks of raiding parties of the Romans and turn their arms agains the Persians in order to help their Christian brothers. In addition to this, if we should count those killed by the sword (massacre),[50] which was set in motion by Bar-Sauma who like a vicious eagle shed the blood of Catholics who would not follow him, in all the various districts and dioceses, we shall not then be surprised that Nestorianism was able to hold sway in our lands in such a short period of time. Bar-Eeoraya[51] also says that the number of slain rose to nearly seven thousand and seven hundred persons, and the majority of these were priests, monastics and bishops. And it is true to say that some thirty years after the expulsion of the students and the destruction of the school of the Persians (Urhai) Catholicism was totally wiped out of these lands.

Then, Zion our village was trampled, and every man said to his fellow, lay open, lay open, even the foundation of the daughter of Babylon the plunderer.

And we can declare thee Oh, Jerusalem, let my right hand forget me, and my tongue may cleave to my gums, if I do not remember thee O daughter of my people.

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1. Decline and Fall of the Roman Empire, Vol. One. Ch. XXViii, ps. 1002-27. Pub. Modern Library. Note: Except where otherwise stated the quotations are from the same publications.

2. Gibbon, Vol. 1, Ch. XXXii, ps. 1173-4.

3. Gibbon, Vol. 1, Ch. XXXii, p. 1171.

2. Gibbon, Vol. 1, Ch. xxxii, ps. 1173-5

3. Encyclopaedia Britannica, Vol. 5, p. 666, Ed. 1958.

4. Commentary of Theodore of Mopsuestia on the Nicene Creed, by A. Mingana, Vol. V, p. 3, Pub. by W. Heffer and Sons, Cambridge, England.

5. Gibbon, Vol. 1, Ch. xxii, p. 793.

6. Nestorian Missionary Enterprise (A Church On Fire), ps. 17-25, by John Stuart, Pub. T & T. Clark, Edinburgh. These events have been fully recorded in the "History (Narrative) of Martyrs" in Aramaic. A fifth century copy written on parchment is in the British Museum, London.

7. The following are some of the curses referred to by Mar Narsai as having been passed by these Western Council against the three doctors as quoted by Mingana in his book "Commentary of Theodore of Mopsuestia On Nicene Creed" already referred to. These have been translated from the Greek and Latin originally by the Rev. Qashisha, Fr. C. H. Klutz, priest of the parish of Mar Aprim, Church of the East, Seattle, Washington.

. . . These are the treasures of impiety of Theodore, the foul (criminal) creed of Theodore. . . and after the blasphemy of Theodore of Mopsuestia and his impious creed were. . . and after acclamations (readings) probably readings before the synod of bishops, the Holy Synod declared: "The multitude of blasphemies, which have been read, which Theodore of Mopsuestia vomited (spued) out against our Great God and Saviour Jesus Christ, have even more endangered (condemned) his soul, therefore, they justify our condemnation. . . His (Theodore's) gross error concerning the Sunday dispensation (the day of worship from Saturday to Sunday) and his separation from the Catholic faith, as if bereft of his senses by which he evily deceived the one time Bishop of the city of Constantinople, Nestorious, as well as himself.

The question was already raised against the Catholic faith among some of the Syrians and especially in Cilicia by Theodore of Mopsuestia, and one time bishop of the city.

Note: It is interesting to note that one of the main reasons for condemnation of St. Theodore for his advocacy of Sunday instead of Saturday which since has been universally observed by all Christians including the adherents of these councils, thus, in actual fact placing themselves under their own anathemas!

However, having listed the curses of the adherents of these councils, we shall now also quote their esteem for these three fathers of the universal Church, prior to these politically motivated councils and which are quoted from the same source:. .. "Within his own sphere he (Theodore) was a shining example of a man; in the Church he excelled as a great disciple (student, hearer) and leader (commander), in doctrinal matters he was greatly admired and his speech (oratory or preaching) he has a golden tongue. . . . For forty five years he, the blessed Theodorus, shone like a brilliant star in his doctrine, and *while he fought against every heresy, he did not deviate from Orthodoxy in the slightest*. . . This is the one! it is he (Theodore) who was the most beloved disciple of the great Flavious of Antioch, the Holy Pontiff (Pope) of the Church of God and the fellow student of the Blessed Bishop John of Constantinople (St. John Chrysostom) whose memory you have kept alive making for the Empire the greatest glory of your piety."

The encyclopaedia Britannica writing about Theodore says. . . . "As such he was held in great respect, and took part in several synods, *with reputation*

for orthodoxy that was never questioned. Speaking about his scholarship it says: . . . "Characteristics such as these bring Theodore, of all patristic writers, nearest to the modern spirit (Encyclopaedia Britannica, Ed. 1958, Vol. 22, p. 58).

8. Published by Mar Temotheus Memorial Printing and Publishing House, Ltd., Ernakulam, Kerala, India.

9. The following account appeared in an article in "Time" magazine of January 19, 1970, under the title "Error Over Forty." This is what it says: "Few Vatican announcements in recent years—apart from Pope Paul's birth control encyclical—have caused such a world-wide stir as the abrupt down-grading of more than 200 saints in 1969. Among the popular figures dropped from the universal liturgical calender were St. Christopher, St. Nicholas (the original Santa Claus), and England's Patron St. George. Now English Roman Catholics are about to recapture some of their lost ground: Pope Paul VI is planning to canonize 40 Roman Catholic martyrs who were condemned to agonizing deaths by the order of the Anglican rulers in the sixteenth and seventeenth centuries. The canonization plans have raised fears that the cause of ecumenism in Britain may be sacrificed at the stake.

"The forty were chosen from among the 365 who were executed between the reign of Henry VIII and the rule of Cromwell, under the act of supremacy of 1534. . . The two leading religious leaders of Britain, the Catholics' John Cardinal Heenan of Westminster and the Anglicans' Archbishop Ramsey of Canterbury, are deeply opposed on the issue of canonization. Cardinal Heenan sees it as a badly needed restorative 'to recall the Catholic Church in Britain to a sense of discipline and allegiance to the Pope.' Archbishop Ramsey is worried that it will rekindle religious antagonism. 'I am increasingly convinced that the canonization would be harmful to the ecumenical cause in England and that it would encourage the emotions which militate against it,' he said. He finds a 'siege mentality' among the Roman Catholics that 'Is bound up psychologically with a kind of martyrdom complex deeply rooted in history. . . Oxford's A. L. Rowse, a leading Elizabethan scholar and 'nonsectarian rationalist,' put forward historical arguments against canonization. 'The fact is,' he said, 'that by its bull of 1570, the papacy declared war on Elizabeth I not only by excommunicating her but deposing her, enjoining upon Catholics the duty of opposing her by every means."

Thus, history is once again repeating itself. It is clear that neither side is concerned with the main issue, namely, whether these men and women died for their loyalty to their convictions, or whether they were mere political tools!

The Pope, according to this account, is primarily interested in maintaining the morale of the English Roman Catholics, and the Archbishop of

Canterbury on the political reprecussion that this act may have to the throne of Elizabeth II.

Alas! the legacy of Ephesus is still with us. When will the leaders of the Christian Church "Give unto Caesar what is Caesar's, and to God what is God." (Matthew 22:21.)

10. According to Manna it would appear that the famous Monophysite (Jacobite) writer Yacob Dasrugh (Sarugh), a contemporary of Mar Narsai, was nothing more than a counterfiet, who either stole Narsai's writings or changed them enough to disguise the identity. As we have already heard when Narsai and the students and faculty were expelled from Urhai Yacob and his associates seized Narsai's writings. In this case it may be assumed, that Yacob or those who came after him, credited some of Narsai's writing to Mar Aprim (St. Ephraem) despite the anachronism, so as to cover the trace more completely.

Margeh Peghyane, by Qashisha Yacob Augin Manna (Chaldean bishop of Wan) published by Dominican Press Mosul, Iraq, 1909, p. 209.

11. Though the Jacobite Church has ever since Ephesus been unable to extricate itself from the clutches of the Greek Byzantine Church yet it has continued to protest in agony against this unnatural union. Dinonasius Bar Sliwa (Salibi), the Jacobite Patriarch 1171 A.D. says thus:. . . "We do not hate the Greeks, but the schism which they brought into the midst and the division which they introduced into the Church," these he deplores. (1. A Treatise of Bar Salibi against the Melchites (Royalists). By A. Mingana, published by W. Heffer and Sons, Cambridge, England.

12. The Liturgical Homilies of Mar Narsai, p. 126. 2. ditto, 112-113 footnotes: With regard to the use of Karuzutha (Litany) in the Latin Church Robinson says, "It was not until the middle of ninth century that the mention of the Pope's name was made general in Gaul." 3. do int. Xli.

13. Edward Chiera, They Wrote on Clay, University of Chicago. Quoted with publisher's permission.

14. A Study of History, by Arnold Toynbe, pp. 261, 299.

15. Sermon preached by Mar Eshai Shimun XXIII, Published by the Patriarchal Press, San Francisco, California.

16. The making of Europe, p. 139, rights held by Christopher Dawson, Meridian Books, Cleveland and New York. Quoted with publisher's permission.

17. The act of the Greek and the Latins is tantamount to putting "New wine into old skins" (Matthew 9:17). With tragic consequences which have followed the deed.

18. The Church of the East text of "P'Shetta" means "simple and direct."

19. This confirms our contention that deliberate changes were made in the Scripture by the Greek translators and this led to the erroneous theology of Ephesus and Chalcedon.

20. The Four Gospels, by Charles Cutler Torry, published by Harper Brothers, New York, Preface to the Second Edition.

21. The making of Europe, p. 139, rights held by Christopher Dawson, Meridian Books, Cleveland and New York. Quoted with publisher's permission.

22. The history of Religions, Edited by David Gordon Lyon, and George Foot More, published by the MacMillan Co., New York, p. 266.

23. This is yet further proof that all the pre-ephesus fathers of the Apostolic and Catholic Church adhered to the same theological teaching as did S.S. Deadore, Theodore Mar Aprim, Chrysostom, and Nestorius. By some measure known only to the adherents of the Imperial Council of Ephesus, Aprim and Chrysostom have been canonized and the other three excommunicated.

24. Here the author refers to the closing of this famous college by the order of the unprincipled Byzantine Emperor, Zeno the Isaurian following the decrees of the equally unprincipled council of Ephesus.

25. This would indicate that he intended to go to Seleucia-Cteseiphon, capital and city of the Patriarchal See.

26. Said metaphorically, i.e. 'unsurmountable obstacles.'

27. It was situated on the Byzantine frontiers.

28. By the name "Persian" the author no doubt speaks of the Assyrian and Persian Christian scholars who lived under the Persian rule and by "Assyrians" he refers to those who lived independent in mountains of Kurdistan.

29. The Roman Empire (Byzantine) was filled with error, and the Persian Empire with the knowledge and the fear of God!

30. According to ancient copies of the Khudra, literally "cycle book" containing and governing the annual services of the Church of the East, Narsai was born in Ain Dulbe or Adlib, close to the present day Dohuk in the province of Mosul, Iraq.

31. The term Persian Church was at the time used synonymously with that of the Church of the East, namely, the church outside the Roman Empire.

32. Several of the Western historians, including Edward Gibbon, have somehow gotten the impression and perpetuated the error that the Assyrians fled to Kurdistan following the persecutions of Taimor and Jenghis (Chingiz) Khan, i.e. 12th and 13th centuries. But the fact is that they had lived in

Kurdistan, which was a part of ancient Assyria, centuries before the Messianic era. Mar Addai the apostle preached in Kurdistan and so did his disciples. Tityan (Tatian) the "Assyrian" who preached in Rome during the second century was also from Kurdistan. Hence, we see many a saint and scholar in the history of the Church who were from Kurdistan.

33. Eutechese is a monophysite to whose doctrine both the Greeks and the Latins subscribed to at the Council of Ephesus and later rejected at the Council of Chalcedon. The Latin bishops during the fourth century at the council held in Rimini, Italy, had subscribed to Arianism, a heresy condemned at the Council of Nicea by the whole Church. This they did in order to ingratiate themselves with the Byzantine Emperors of the day who favoured that heresy. Similarly, they had both condemned monophysitism under the title of apolinarianism at the Council of Constantinople and they both subscribed to it at the Council of Ephesus because the same heresy was now supported by the Emperor Theodosius.

34. Here the author refers the whole of Asia where the Church of the East had expanded.

35. According to what he says of himself in his chronography, he was a pupil of Khnana Khdayawaya. He was consecrated bishop for Khalwan. We owe to this book some precious fragments in my personal possession and in the library of Siert, and it is from these that I have quoted.

According to Bar-Khadbshaba this professor is not the same as his namesake who was elevated to the Episcopate of N'siwin

36. He was nephew of Mar Narsai.

37. He is also known as Auraham Bar-Qardakhe (Smith).

38. We do not understand why should Mingana here have rejected the above mentioned narrative. In the first place, as we know from the history of the period, murder and pillage in the name of theology was very common during this period in the Byzantine Empire and especially in the capital itself. Patriarchs and bishops were exiled, murdered, poisoned or tramped to death in the council chamber itself. Further, Mingana himself professes that all of these dates are disputed, including that of Narsai's exile from Urhai, and we presume also that of Qiyore's coming to that city?

39. On the Bible. There are many commentaries of Narsai on the Holy Scripture.

40. Namely, the twelve prophets of the second order are: Hushah (Hosea), Yuil (Joel), Ammos (Amos), Oubadya (Obadiah), Meekha (Micha), Nakhum (Nahum), Khaukuq (Habbakuk), Spanya (Zephaniah), Khaggi (Haggai), Skharya (Zechariah), Yonan (Jonah), Malakhi (Malachi).

41. Mari says (P. 44) Narsai wrote three hundred and sixty-five homilies.

42. Indeed the curses which have been hurled against Patriarch Nestorious, Mar Narsai, and other fathers of the Holy Church by adherents of Ephesus, are much more sophisticated than those used by Narsai.

43. The above are hymnological terms that have no equivalent in the English, and, therefore, difficult of exact rendering. Dahpakhatha actually means "return to or repetitive." These are confessional repental hymns sung anti-phonally by two choirs during the Bautha Dinenwaye (Rogation of the Ninevites).

Qalyatha, are appointed psalms said with three haleluyas after each three verses. Shubakha, are candative praises, after theological. Giyore, a farcing or inserted verse, usually in the psalms.

44. On the antiquity and the originality of the Syriac text Gibbon says: "I shall not enrich my ignorance with the spoil of Simon, Walter, Mill, Wetstien, Assemannus, Ladolphus, La Croze, whom I have consulted with some care. It appears:

1. That, of all the versions which are celebrated by the fathers, it is doubtful whether they are now extant in their pristine integrity.

2. That the Syriac has the best claim, and that the consent of the oriental sects is a proof that it is more ancient than their schism."

The Decline and Fall of the Roman Empire, *Modern Library, Vol. II, p. 499.*

The translator feels that if Gibbon had had access to all the facts he would not have hesitated to declare the Syriac P'Shetta as the true and original text.

45. Index of Biblical and ecclesiastical writings in the book of Marganitha, translated into English by His Holiness Mar Eshai Shimun XXIII, and published by Mar Themotheus Press in Cochin, India.

46. As we can observe from the introduction of the editor of this work, namely, the Patriarch of the East, we must in charity forgive Mingana for several false and biased statements made against the Church of his forefathers, since these were made while he was a priest of the Chaldean Uniat Church and, therefore, with the object of ingratiating himself with his Latin masters. This, he himself practically acknowledges several years later in his introduction to the "Commentary of Theodore of Mopsuestia on the Nicene Creed" published by Heffer and Sons, Cambridge, England, where he, Mingana, acknowledges that Theodore was recognized by both the "Eastern and Western Churches as the universal father of the Church." He further states in the same introduction, that the adherents of Ephesus dared not excommunicate St. Theodore until some 120 years after his death because all the bishops, namely, those within the Byzantine Empire itself, in Syria, adhered

to his teaching and venerated his memory with the cry "We believe as Theodore believed, Long live the faith of Theodore." Since Mingana has acknowledge all these facts, his assertion that the so-called Nestorianism was introduced into the Persian Empire following the controversy of Ephesus, namely, via the school of Urhai, is rendered untenable. Furthermore, elsewhere in this introduction speaking on the commentaries on the Scriptures, Mingana says that in the School of Urhai had up to now used the commentaries of Mar Addai.

This fact necessitates one of two conclusions, namely, either the theology of Mar Addai the Apostle and Bishop Theodore were opposed to each other or they were one and the same. In the first place all the scholars without exception agree that the interpretation of the Holy Scriptures of both these sister Schools, Antioch and Urhai, were based on the Scriptures, while the School of Alexandria was based on Platonic philosophy. Secondly, how could possibly this what constituted then the major part of the Christian Church, desert its Apostolic faith and adhere to what constituted, according to Mingana, an alien philosophy of a long-before dead Greek bishop, namely, Theodore?

Furthermore, two of the greatest Saints and scholars recognized by both the Eastern and Western Churches, viz. Mar Aprem (St. Ephraem) and Mar Chrysostoms (St. Chrysostom) were both products of School of Antioch, and the former the great principal of the School of Urhai.

From the numerous writings of Mar Aprem still extant, we know that his theology was identical with that of Theodore. The following quotation is taken from Mar Aprem's Meemra, "On the hypostasis of the Holy Trinity, where he says. . . ." For where there is no Qnuma, the appellation is null and void, for that which has no Qnuma its name is also void "In other words, there is no nature without its Qnuma (underlying substance of nature) which is exactly what Deadore, Theodore, Chrysostom, Nestorious, Mar Narsai, Mar Addai, and all the apostles taught.

Furthermore, as Mingana himself has quoted in the above mentioned introduction to the Nicene Creed, the following statement made by Chrysostom, He says:. . . "A letter from Chrysostom to Theodore shows the former's affection and admiration for the friend of his childhood remained till the end of his days. The letter was written while Chrysostom was in exile at Caucasus (A.D. 404-407). In it the Exiled Patriarch testified that "he can never forget the love of Theodore, so genuine and warm, so sincere and guileless, a love maintained from early years," and thanks him for the effort that he had made to obtain his release, and ends his correspondence with the memorable sentence: "Exile as I am I reap no ordinary consolation from having such a treasure, such a mine of wealth within my heart as the love of so vigilant and noble in soul. Mingana closes with these words, as the late Dr. Swete points

out, "higher testimony could not have been borne, or by a more competent judge."

It should also be pointed out that Mingana was not the only Chaldean priest who prostituted his learning and conscience in order to ingratiate himself with his Latin masters. This is true of all the Chaldeans who have edited and published the literature of the Church of the East.

The foremost among these, however, is Father Paulos Bedjan, who has edited several works of the fathers of the Church of the East. He has brought the "trick by forgery" to such a perfection that even some unwary protestant scholars have fallen into his trap.

The following is a typical example, Sir Wallace E. Budge, the well-known English Aramaic scholar who has edited, translated and published a great deal of the literature of this Church.

Quoting Bedjan, Budge on page 41 of his introduction to the "history of Mar Yaualaha III, published in London, England, says. . . "As to the Holy Spirit certain Nestorians at one time taught that the Holy Spirit proceeded from the Father only."

In the first place, what Budge means by certain Nestorians only he knows. On the same authority, he cites as proof the second canon of the synod of Mar Iskhaq, published in Synodicon Oriental, and the first Ghanta of the liturgy of Theodore the exgete! But the fact is that both of these instances (as in all others, including the creed) the emanation of the Holy Spirit is from the "Father" only, as stated by Christ himself, and not through the Son as asserted by Budge.

But this fact in itself should be enough to convince the reader, firstly, how anxious the Roman Church is to cite as witness to its erroneous doctrines the Holy Apostolic and Catholic Church of the East, knowing full well that only this Church has the claim to apostolic teaching and traditions, and secondly, of the unwariness and often utter carelessness of Western scholars in general in presenting a true and unbiased account of the Church of the East, as witnessed in this instance.

47. Mingana uses the title given to the so-called "Chaldean" Uniates by the Vatican. The Catholicos Patriarchs have been always consecrated for the Apostolic See of the East and never of Babylon.

48. Here Mingana, interestingly enough, accuses even the Lord of bias on the side of the so-called "Nestorians" and, therefore, as partaking in the error.

49. The author does not give any facts for his assertion, nor are we aware of any such instant where Christians within the Persian Empire joined the Roman armies against their own country.

50. While the Christians of the West, whether the Greeks, the Latins or the

Protestants have throughout history been ceaseless in their internecine strife even to the point of burning one another at stake, as during the reformation period, and the sad consequences of which we are witnessing at this very moment in the bitter religious war between the Roman Catholics and the Protestants in Northern Ireland, we are glad to observe that the persecution of Bar-Sauma, which is of course an unsubtantiated Monophysite (Jacobite) assertion, and no doubt if bearing in any semblance of truth, yet is the only instance that has been asserted in the twenty centuries history of the Church of the East, and undoubtedly also grossly exaggerated, as is usually the case in such matters. This assertion is moreover rendered untenable by the previous acknowledgement made by author of P. 2 of the liberal attitude of the Church of the East towards monophysitism. Finally, by the word "Catholic" Mingana means "Roman Catholics or Latins;" the fact is that the name "Roman Catholics or Latins" was unheard of in the Middle East until the advent of the Crusades, and the persecutions referred to, therefore, were not against the "Catholics" as asserted but rather against Monophysites, who in any event are considered heretics by the Roman Church, and they also in turn consider Rome heretical.

51. Bar-Eeoraya was a Jacobite sub-Patriarch of the thirteenth Century, who is well known for his power of exaggeration, and wrote some eight centuries after the event. If Bar Eeoraya's assertion were true, there should have been no Monophysites (Jacobites) clergy or monastics left in these lands, since as it is well known, only a few thousand of this sect existed at this time in the Persian Empire.

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ܐ ܐܡܪ ܠܗ ܐܒܪܗܡ ܒܪ ܐܚܝ ܐܢܬ ܗܘ ܕܐܡܪ ܠܝ ܐܢ ܐܢܬ ܐܒܪܗܡ ܐܢܐ ܐܡܪ ܠܟ ܕܐܢ ܐܢܬ

ﻣﻦ ﺍﻟﻤﻮﺕ ﻭﻣﻦ ﺍﻟﻨﺎﺭ ﻭﻣﻦ ﺍﻟﻌﺬﺍﺏ ﺍﻟﺪﺍﺋﻢ ﻭﻣﻦ ﺍﻟﻌﺬﺍﺏ
ﺍﻟﺪﺍﺋﻢ ﻭﻣﻦ ﺍﻟﻌﺬﺍﺏ ﺍﻟﺪﺍﺋﻢ ﻭﻣﻦ ﺍﻟﻌﺬﺍﺏ ﺍﻟﺪﺍﺋﻢ ﻭﻣﻦ
ﺍﻟﻌﺬﺍﺏ ﺍﻟﺪﺍﺋﻢ ﻭﻣﻦ ﺍﻟﻌﺬﺍﺏ ﺍﻟﺪﺍﺋﻢ ﻭﻣﻦ ﺍﻟﻌﺬﺍﺏ ﺍﻟﺪﺍﺋﻢ
ﻭﻣﻦ ﺍﻟﻌﺬﺍﺏ ﺍﻟﺪﺍﺋﻢ

ﺍﻟﻠﻬﻢ ﺍﻏﻔﺮ ﻟﻲ ﻭﻟﻮﺍﻟﺪﻱ ﻭﻟﻤﻦ ﻟﻪ ﺣﻖ ﻋﻠﻲ ﻭﻋﻠﻴﻬﻢ ﻭﻟﺠﻤﻴﻊ ﺍﻟﻤﺴﻠﻤﻴﻦ ﻭﺍﻟﻤﺴﻠﻤﺎﺕ ﺍﻷﺣﻴﺎﺀ ﻣﻨﻬﻢ ﻭﺍﻷﻣﻮﺍﺕ ﻭﺍﺭﺣﻤﻨﺎ ﻭﺇﻳﺎﻫﻢ ﻭﺍﻏﻔﺮ ﻟﻨﺎ ﻭﻟﻬﻢ ﻭﺗﺠﺎﻭﺯ ﻋﻦ ﺳﻴﺌﺎﺗﻨﺎ ﻭﺳﻴﺌﺎﺗﻬﻢ ﻭﺍﺭﺯﻗﻨﺎ ﻭﺇﻳﺎﻫﻢ ﺍﻟﺘﻮﺑﺔ ﻗﺒﻞ ﺍﻟﻤﻮﺕ ﻭﺍﻟﺮﺍﺣﺔ ﻋﻨﺪ ﺍﻟﻤﻮﺕ ﻭﺍﻟﻌﻔﻮ ﻭﺍﻟﻐﻔﺮﺍﻥ ﺑﻌﺪ ﺍﻟﻤﻮﺕ ﻭﺍﺟﻌﻞ ﻗﺒﻮﺭﻧﺎ ﻭﻗﺒﻮﺭﻫﻢ ﺭﻭﺿﺔ ﻣﻦ ﺭﻳﺎﺽ ﺍﻟﺠﻨﺔ ﻭﻻ ﺗﺠﻌﻠﻬﺎ ﺣﻔﺮﺓ ﻣﻦ ﺣﻔﺮ ﺍﻟﻨﺎﺭ ﻭﺍﺟﻌﻞ ﻗﺒﻮﺭﻧﺎ ﻭﻗﺒﻮﺭﻫﻢ ﻣﻨﻮﺭﺓ ﻣﻤﻠﻮﺀﺓ ﻣﻦ ﻧﻮﺭ ﺍﻟﻘﺮﺁﻥ ﻭﺍﺟﻌﻞ ﻗﺒﻮﺭﻧﺎ ﻭﻗﺒﻮﺭﻫﻢ ﻣﻤﻠﻮﺀﺓ ﻣﻦ ﺭﺣﻤﺔ ﺍﻟﻠﻪ ﻭﺍﺟﻌﻞ ﻗﺒﻮﺭﻧﺎ ﻭﻗﺒﻮﺭﻫﻢ ﻣﻤﻠﻮﺀﺓ ﻣﻦ ﻧﻮﺭ ﺍﻟﻠﻪ ﻭﺍﺟﻌﻞ ﻗﺒﻮﺭﻧﺎ ﻭﻗﺒﻮﺭﻫﻢ ﻣﻤﻠﻮﺀﺓ ﻣﻦ ﺭﺿﻮﺍﻥ ﺍﻟﻠﻪ ﻭﺍﺟﻌﻞ ﻗﺒﻮﺭﻧﺎ ﻭﻗﺒﻮﺭﻫﻢ ﻣﻤﻠﻮﺀﺓ ﻣﻦ ﺍﻟﻨﻮﺭ ﻭﺍﻟﻀﻴﺎﺀ ﻭﺍﺟﻌﻞ ﻗﺒﻮﺭﻧﺎ ﻭﻗﺒﻮﺭﻫﻢ ﻣﻤﻠﻮﺀﺓ ﻣﻦ ﺍﻟﻤﻼﺋﻜﺔ ﺍﻟﻤﻘﺮﺑﻴﻦ ﻭﺍﺟﻌﻞ ﻗﺒﻮﺭﻧﺎ ﻭﻗﺒﻮﺭﻫﻢ ﻣﻤﻠﻮﺀﺓ ﻣﻦ ﺍﻟﻤﻼﺋﻜﺔ ﺍﻟﻤﻘﺮﺑﻴﻦ ﻭﺍﺟﻌﻞ ﻗﺒﻮﺭﻧﺎ ﻭﻗﺒﻮﺭﻫﻢ ﻣﻤﻠﻮﺀﺓ ﻣﻦ ﺍﻟﻤﻼﺋﻜﺔ ﺍﻟﻤﻘﺮﺑﻴﻦ ﻭﺍﺟﻌﻞ ﻗﺒﻮﺭﻧﺎ ﻭﻗﺒﻮﺭﻫﻢ ﻣﻤﻠﻮﺀﺓ ﻣﻦ ﺍﻟﻤﻼﺋﻜﺔ ﺍﻟﻤﻘﺮﺑﻴﻦ ﻭﺍﺟﻌﻞ ﻗﺒﻮﺭﻧﺎ ﻭﻗﺒﻮﺭﻫﻢ ﻣﻤﻠﻮﺀﺓ ﻣﻦ ﺍﻟﻤﻼﺋﻜﺔ ﺍﻟﻤﻘﺮﺑﻴﻦ ﻭﺍﺟﻌﻞ ﻗﺒﻮﺭﻧﺎ ﻭﻗﺒﻮﺭﻫﻢ ﻣﻤﻠﻮﺀﺓ ﻣﻦ ﺍﻟﻤﻼﺋﻜﺔ ﺍﻟﻤﻘﺮﺑﻴﻦ ﻭﺍﺟﻌﻞ ﻗﺒﻮﺭﻧﺎ ﻭﻗﺒﻮﺭﻫﻢ ﻣﻤﻠﻮﺀﺓ ﻣﻦ ﺍﻟﻤﻼﺋﻜﺔ ﺍﻟﻤﻘﺮﺑﻴﻦ ﻭﺍﺟﻌﻞ ﻗﺒﻮﺭﻧﺎ ﻭﻗﺒﻮﺭﻫﻢ ﻣﻤﻠﻮﺀﺓ ﻣﻦ ﺍﻟﻤﻼﺋﻜﺔ ﺍﻟﻤﻘﺮﺑﻴﻦ ﻭﺍﺟﻌﻞ ﻗﺒﻮﺭﻧﺎ ﻭﻗﺒﻮﺭﻫﻢ ﻣﻤﻠﻮﺀﺓ ﻣﻦ ﺍﻟﻤﻼﺋﻜﺔ ﺍﻟﻤﻘﺮﺑﻴﻦ ﻭﺍﺟﻌﻞ ﻗﺒﻮﺭﻧﺎ ﻭﻗﺒﻮﺭﻫﻢ ﻣﻤﻠﻮﺀﺓ ﻣﻦ ﺍﻟﻤﻼﺋﻜﺔ ﺍﻟﻤﻘﺮﺑﻴﻦ ﻭﺍﺟﻌﻞ ﻗﺒﻮﺭﻧﺎ ﻭﻗﺒﻮﺭﻫﻢ ﻣﻤﻠﻮﺀﺓ ﻣﻦ ﺍﻟﻤﻼﺋﻜﺔ ﺍﻟﻤﻘﺮﺑﻴﻦ ﻭﺍﺟﻌﻞ ﻗﺒﻮﺭﻧﺎ ﻭﻗﺒﻮﺭﻫﻢ ﻣﻤﻠﻮﺀﺓ ﻣﻦ ﺍﻟﻤﻼﺋﻜﺔ ﺍﻟﻤﻘﺮﺑﻴﻦ ﻭﺍﺟﻌﻞ ﻗﺒﻮﺭﻧﺎ ﻭﻗﺒﻮﺭﻫﻢ ﻣﻤﻠﻮﺀﺓ ﻣﻦ ﺍﻟﻤﻼﺋﻜﺔ ﺍﻟﻤﻘﺮﺑﻴﻦ

ﻭﺍﻟﻠﻪ ﺍﻟﻌﻈﻴﻢ ﺍﻟﺬﻱ ﻻ ﺇﻟﻪ ﺇﻻ ﻫﻮ ﺍﻟﺤﻲ ﺍﻟﻘﻴﻮﻡ ﻻ ﺗﺄﺧﺬﻩ ﺳﻨﺔ ﻭﻻ ﻧﻮﻡ ﻟﻪ ﻣﺎ ﻓﻲ ﺍﻟﺴﻤﻮﺍﺕ ﻭﻣﺎ ﻓﻲ ﺍﻷﺭﺽ ﻣﻦ ﺫﺍ ﺍﻟﺬﻱ ﻳﺸﻔﻊ ﻋﻨﺪﻩ ﺇﻻ ﺑﺈﺫﻧﻪ ﻳﻌﻠﻢ ﻣﺎ ﺑﻴﻦ ﺃﻳﺪﻳﻬﻢ ﻭﻣﺎ ﺧﻠﻔﻬﻢ ﻭﻻ ﻳﺤﻴﻄﻮﻥ ﺑﺸﻲﺀ ﻣﻦ ﻋﻠﻤﻪ ﺇﻻ ﺑﻤﺎ ﺷﺎﺀ ﻭﺳﻊ ﻛﺮﺳﻴﻪ ﺍﻟﺴﻤﻮﺍﺕ ﻭﺍﻷﺭﺽ ﻭﻻ ﻳﺌﻮﺩﻩ ﺣﻔﻈﻬﻤﺎ ﻭﻫﻮ ﺍﻟﻌﻠﻲ ﺍﻟﻌﻈﻴﻢ ﻻ ﺇﻛﺮﺍﻩ ﻓﻲ ﺍﻟﺪﻳﻦ ﻗﺪ ﺗﺒﻴﻦ ﺍﻟﺮﺷﺪ ﻣﻦ ﺍﻟﻐﻲ ﻓﻤﻦ ﻳﻜﻔﺮ ﺑﺎﻟﻄﺎﻏﻮﺕ ﻭﻳﺆﻣﻦ ﺑﺎﻟﻠﻪ ﻓﻘﺪ ﺍﺳﺘﻤﺴﻚ ﺑﺎﻟﻌﺮﻭﺓ ﺍﻟﻮﺛﻘﻰ ﻻ ﺍﻧﻔﺼﺎﻡ ﻟﻬﺎ ﻭﺍﻟﻠﻪ ﺳﻤﻴﻊ ﻋﻠﻴﻢ ﺍﻟﻠﻪ ﻭﻟﻲ ﺍﻟﺬﻳﻦ ﺁﻣﻨﻮﺍ ﻳﺨﺮﺟﻬﻢ ﻣﻦ ﺍﻟﻈﻠﻤﺎﺕ ﺇﻟﻰ ﺍﻟﻨﻮﺭ ﻭﺍﻟﺬﻳﻦ ﻛﻔﺮﻭﺍ ﺃﻭﻟﻴﺎﺅﻫﻢ ﺍﻟﻄﺎﻏﻮﺕ ﻳﺨﺮﺟﻮﻧﻬﻢ ﻣﻦ ﺍﻟﻨﻮﺭ ﺇﻟﻰ ﺍﻟﻈﻠﻤﺎﺕ ﺃﻭﻟﺌﻚ ﺃﺻﺤﺎﺏ ﺍﻟﻨﺎﺭ ﻫﻢ ﻓﻴﻬﺎ ﺧﺎﻟﺪﻭﻥ ﺇﻥ ﺭﺑﻜﻢ ﺍﻟﻠﻪ ﺍﻟﺬﻱ ﺧﻠﻖ ﺍﻟﺴﻤﻮﺍﺕ ﻭﺍﻷﺭﺽ ﻓﻲ ﺳﺘﺔ ﺃﻳﺎﻡ ﺛﻢ ﺍﺳﺘﻮﻯ ﻋﻠﻰ ﺍﻟﻌﺮﺵ ﻳﻐﺸﻰ ﺍﻟﻠﻴﻞ ﺍﻟﻨﻬﺎﺭ ﻳﻄﻠﺒﻪ ﺣﺜﻴﺜﺎ ﻭﺍﻟﺸﻤﺲ ﻭﺍﻟﻘﻤﺮ ﻭﺍﻟﻨﺠﻮﻡ ﻣﺴﺨﺮﺍﺕ ﺑﺄﻣﺮﻩ ﺃﻻ ﻟﻪ ﺍﻟﺨﻠﻖ ﻭﺍﻷﻣﺮ ﺗﺒﺎﺭﻙ ﺍﻟﻠﻪ ﺭﺏ ﺍﻟﻌﺎﻟﻤﻴﻦ ﺍﺩﻋﻮﺍ ﺭﺑﻜﻢ ﺗﻀﺮﻋﺎ ﻭﺧﻔﻴﺔ ﺇﻧﻪ ﻻ ﻳﺤﺐ ﺍﻟﻤﻌﺘﺪﻳﻦ ﻭﻻ ﺗﻔﺴﺪﻭﺍ ﻓﻲ ﺍﻷﺭﺽ ﺑﻌﺪ ﺇﺻﻼﺣﻬﺎ ﻭﺍﺩﻋﻮﻩ ﺧﻮﻓﺎ ﻭﻃﻤﻌﺎ ﺇﻥ ﺭﺣﻤﺖ ﺍﻟﻠﻪ ﻗﺮﻳﺐ ﻣﻦ ﺍﻟﻤﺤﺴﻨﻴﻦ ﻭﻫﻮ ﺍﻟﺬﻱ ﻳﺮﺳﻞ ﺍﻟﺮﻳﺎﺡ ﺑﺸﺮﺍ ﺑﻴﻦ ﻳﺪﻱ ﺭﺣﻤﺘﻪ ﺣﺘﻰ ﺇﺫﺍ ﺃﻗﻠﺖ ﺳﺤﺎﺑﺎ ﺛﻘﺎﻻ ﺳﻘﻨﺎﻩ ﻟﺒﻠﺪ ﻣﻴﺖ ﻓﺄﻧﺰﻟﻨﺎ ﺑﻪ ﺍﻟﻤﺎﺀ ﻓﺄﺧﺮﺟﻨﺎ ﺑﻪ ﻣﻦ ﻛﻞ ﺍﻟﺜﻤﺮﺍﺕ ﻛﺬﻟﻚ ﻧﺨﺮﺝ ﺍﻟﻤﻮﺗﻰ ﻟﻌﻠﻜﻢ ﺗﺬﻛﺮﻭﻥ ﻭﺍﻟﺒﻠﺪ ﺍﻟﻄﻴﺐ ﻳﺨﺮﺝ ﻧﺒﺎﺗﻪ ﺑﺈﺫﻥ ﺭﺑﻪ ﻭﺍﻟﺬﻱ ﺧﺒﺚ ﻻ ﻳﺨﺮﺝ ﺇﻻ ﻧﻜﺪﺍ ﻛﺬﻟﻚ ﻧﺼﺮﻑ ﺍﻵﻳﺎﺕ ﻟﻘﻮﻡ ﻳﺸﻜﺮﻭﻥ ﻟﻘﺪ ﺃﺭﺳﻠﻨﺎ ﻧﻮﺣﺎ ﺇﻟﻰ ﻗﻮﻣﻪ ﻓﻘﺎﻝ ﻳﺎ ﻗﻮﻡ ﺍﻋﺒﺪﻭﺍ ﺍﻟﻠﻪ ﻣﺎ ﻟﻜﻢ ﻣﻦ ﺇﻟﻪ ﻏﻴﺮﻩ ﺇﻧﻲ ﺃﺧﺎﻑ ﻋﻠﻴﻜﻢ ﻋﺬﺍﺏ ﻳﻮﻡ ﻋﻈﻴﻢ ﻗﺎﻝ ﺍﻟﻤﻠﺄ ﻣﻦ ﻗﻮﻣﻪ ﺇﻧﺎ ﻟﻨﺮﺍﻙ ﻓﻲ ﺿﻼﻝ ﻣﺒﻴﻦ ﻗﺎﻝ ﻳﺎ ﻗﻮﻡ ﻟﻴﺲ ﺑﻲ ﺿﻼﻟﺔ ﻭﻟﻜﻨﻲ ﺭﺳﻮﻝ ﻣﻦ ﺭﺏ ﺍﻟﻌﺎﻟﻤﻴﻦ ﺃﺑﻠﻐﻜﻢ ﺭﺳﺎﻻﺕ ﺭﺑﻲ ﻭﺃﻧﺼﺢ ﻟﻜﻢ ﻭﺃﻋﻠﻢ ﻣﻦ ﺍﻟﻠﻪ ﻣﺎ ﻻ ﺗﻌﻠﻤﻮﻥ ﺃﻭﻋﺠﺘﻢ ﺃﻥ ﺟﺎﺀﻛﻢ ﺫﻛﺮ ﻣﻦ ﺭﺑﻜﻢ ﻋﻠﻰ ﺭﺟﻞ ﻣﻨﻜﻢ ﻟﻴﻨﺬﺭﻛﻢ ﻭﻟﺘﺘﻘﻮﺍ ﻭﻟﻌﻠﻜﻢ ﺗﺮﺣﻤﻮﻥ ﻓﻜﺬﺑﻮﻩ ﻓﺄﻧﺠﻴﻨﺎﻩ ﻭﺍﻟﺬﻳﻦ ﻣﻌﻪ ﻓﻲ ﺍﻟﻔﻠﻚ ﻭﺃﻏﺮﻗﻨﺎ ﺍﻟﺬﻳﻦ ﻛﺬﺑﻮﺍ ﺑﺂﻳﺎﺗﻨﺎ ﺇﻧﻬﻢ ﻛﺎﻧﻮﺍ ﻗﻮﻣﺎ ﻋﻤﻴﻴﻦ ﻭﺇﻟﻰ ﻋﺎﺩ ﺃﺧﺎﻫﻢ ﻫﻮﺩﺍ ﻗﺎﻝ ﻳﺎ ﻗﻮﻡ ﺍﻋﺒﺪﻭﺍ ﺍﻟﻠﻪ ﻣﺎ ﻟﻜﻢ ﻣﻦ ﺇﻟﻪ ﻏﻴﺮﻩ ﺃﻓﻼ ﺗﺘﻘﻮﻥ ﻗﺎﻝ ﺍﻟﻤﻠﺄ ﺍﻟﺬﻳﻦ ﻛﻔﺮﻭﺍ ﻣﻦ ﻗﻮﻣﻪ ﺇﻧﺎ ﻟﻨﺮﺍﻙ ﻓﻲ ﺳﻔﺎﻫﺔ ﻭﺇﻧﺎ ﻟﻨﻈﻨﻚ ﻣﻦ ﺍﻟﻜﺎﺫﺑﻴﻦ ﻗﺎﻝ ﻳﺎ ﻗﻮﻡ ﻟﻴﺲ ﺑﻲ ﺳﻔﺎﻫﺔ ﻭﻟﻜﻨﻲ ﺭﺳﻮﻝ ﻣﻦ ﺭﺏ ﺍﻟﻌﺎﻟﻤﻴﻦ ﺃﺑﻠﻐﻜﻢ ﺭﺳﺎﻻﺕ ﺭﺑﻲ ﻭﺃﻧﺎ ﻟﻜﻢ ﻧﺎﺻﺢ ﺃﻣﻴﻦ ﺃﻭﻋﺠﺘﻢ ﺃﻥ ﺟﺎﺀﻛﻢ ﺫﻛﺮ ﻣﻦ ﺭﺑﻜﻢ ﻋﻠﻰ ﺭﺟﻞ ﻣﻨﻜﻢ ﻟﻴﻨﺬﺭﻛﻢ ﻭﺍﺫﻛﺮﻭﺍ ﺇﺫ ﺟﻌﻠﻜﻢ ﺧﻠﻔﺎﺀ ﻣﻦ ﺑﻌﺪ ﻗﻮﻡ ﻧﻮﺡ ﻭﺯﺍﺩﻛﻢ ﻓﻲ ﺍﻟﺨﻠﻖ ﺑﺼﻄﺔ ﻓﺎﺫﻛﺮﻭﺍ ﺁﻻﺀ ﺍﻟﻠﻪ ﻟﻌﻠﻜﻢ ﺗﻔﻠﺤﻮﻥ ﻗﺎﻟﻮﺍ ﺃﺟﺌﺘﻨﺎ ﻟﻨﻌﺒﺪ ﺍﻟﻠﻪ ﻭﺣﺪﻩ ﻭﻧﺬﺭ ﻣﺎ ﻛﺎﻥ ﻳﻌﺒﺪ ﺁﺑﺎﺅﻧﺎ ﻓﺄﺗﻨﺎ ﺑﻤﺎ ﺗﻌﺪﻧﺎ ﺇﻥ ﻛﻨﺖ ﻣﻦ ﺍﻟﺼﺎﺩﻗﻴﻦ ﻗﺎﻝ ﻗﺪ ﻭﻗﻊ ﻋﻠﻴﻜﻢ ﻣﻦ ﺭﺑﻜﻢ ﺭﺟﺲ ﻭﻏﻀﺐ ﺃﺗﺠﺎﺩﻟﻮﻧﻨﻲ ﻓﻲ ﺃﺳﻤﺎﺀ ﺳﻤﻴﺘﻤﻮﻫﺎ ﺃﻧﺘﻢ ﻭﺁﺑﺎﺅﻛﻢ ﻣﺎ ﻧﺰﻝ ﺍﻟﻠﻪ ﺑﻬﺎ ﻣﻦ ﺳﻠﻄﺎﻥ ﻓﺎﻧﺘﻈﺮﻭﺍ ﺇﻧﻲ ﻣﻌﻜﻢ ﻣﻦ ﺍﻟﻤﻨﺘﻈﺮﻳﻦ ﻓﺄﻧﺠﻴﻨﺎﻩ ﻭﺍﻟﺬﻳﻦ ﻣﻌﻪ ﺑﺮﺣﻤﺔ ﻣﻨﺎ ﻭﻗﻄﻌﻨﺎ ﺩﺍﺑﺮ ﺍﻟﺬﻳﻦ ﻛﺬﺑﻮﺍ ﺑﺂﻳﺎﺗﻨﺎ ﻭﻣﺎ ﻛﺎﻧﻮﺍ ﻣﺆﻣﻨﻴﻦ ﻭﺇﻟﻰ ﺛﻤﻮﺩ ﺃﺧﺎﻫﻢ ﺻﺎﻟﺤﺎ ﻗﺎﻝ ﻳﺎ ﻗﻮﻡ ﺍﻋﺒﺪﻭﺍ ﺍﻟﻠﻪ ﻣﺎ ﻟﻜﻢ ﻣﻦ ﺇﻟﻪ ﻏﻴﺮﻩ ﻗﺪ ﺟﺎﺀﺗﻜﻢ ﺑﻴﻨﺔ ﻣﻦ ﺭﺑﻜﻢ ﻫﺬﻩ ﻧﺎﻗﺔ ﺍﻟﻠﻪ ﻟﻜﻢ ﺁﻳﺔ ﻓﺬﺭﻭﻫﺎ ﺗﺄﻛﻞ ﻓﻲ ﺃﺭﺽ ﺍﻟﻠﻪ ﻭﻻ ﺗﻤﺴﻮﻫﺎ ﺑﺴﻮﺀ ﻓﻴﺄﺧﺬﻛﻢ ﻋﺬﺍﺏ ﺃﻟﻴﻢ ﻭﺍﺫﻛﺮﻭﺍ ﺇﺫ ﺟﻌﻠﻜﻢ ﺧﻠﻔﺎﺀ ﻣﻦ ﺑﻌﺪ ﻋﺎﺩ ﻭﺑﻮﺃﻛﻢ ﻓﻲ ﺍﻷﺭﺽ ﺗﺘﺨﺬﻭﻥ ﻣﻦ ﺳﻬﻮﻟﻬﺎ ﻗﺼﻮﺭﺍ ﻭﺗﻨﺤﺘﻮﻥ ﺍﻟﺠﺒﺎﻝ ﺑﻴﻮﺗﺎ ﻓﺎﺫﻛﺮﻭﺍ ﺁﻻﺀ ﺍﻟﻠﻪ ﻭﻻ ﺗﻌﺜﻮﺍ ﻓﻲ ﺍﻷﺭﺽ ﻣﻔﺴﺪﻳﻦ ﻗﺎﻝ ﺍﻟﻤﻠﺄ ﺍﻟﺬﻳﻦ ﺍﺳﺘﻜﺒﺮﻭﺍ ﻣﻦ ﻗﻮﻣﻪ ﻟﻤﻦ ﺁﻣﻦ ﻣﻨﻬﻢ ﺃﺗﻌﻠﻤﻮﻥ ﺃﻥ ﺻﺎﻟﺤﺎ ﻣﺮﺳﻞ ﻣﻦ ﺭﺑﻪ ﻗﺎﻟﻮﺍ ﺇﻧﺎ ﺑﻤﺎ ﺃﺭﺳﻞ ﺑﻪ ﻣﺆﻣﻨﻮﻥ ﻗﺎﻝ ﺍﻟﺬﻳﻦ ﺍﺳﺘﻜﺒﺮﻭﺍ ﺇﻧﺎ ﺑﺎﻟﺬﻱ ﺁﻣﻨﺘﻢ ﺑﻪ ﻛﺎﻓﺮﻭﻥ ﻓﻌﻘﺮﻭﺍ ﺍﻟﻨﺎﻗﺔ ﻭﻋﺘﻮﺍ ﻋﻦ ﺃﻣﺮ ﺭﺑﻬﻢ ﻭﻗﺎﻟﻮﺍ ﻳﺎ ﺻﺎﻟﺢ ﺍﺋﺘﻨﺎ ﺑﻤﺎ ﺗﻌﺪﻧﺎ ﺇﻥ ﻛﻨﺖ ﻣﻦ ﺍﻟﻤﺮﺳﻠﻴﻦ ﻓﺄﺧﺬﺗﻬﻢ ﺍﻟﺮﺟﻔﺔ ﻓﺄﺻﺒﺤﻮﺍ ﻓﻲ ﺩﺍﺭﻫﻢ ﺟﺎﺛﻤﻴﻦ ﻓﺘﻮﻟﻰ ﻋﻨﻬﻢ ﻭﻗﺎﻝ ﻳﺎ ﻗﻮﻡ ﻟﻘﺪ ﺃﺑﻠﻐﺘﻜﻢ ﺭﺳﺎﻟﺔ ﺭﺑﻲ ﻭﻧﺼﺤﺖ ﻟﻜﻢ ﻭﻟﻜﻦ ﻻ ﺗﺤﺒﻮﻥ ﺍﻟﻨﺎﺻﺤﻴﻦ ﻭﻟﻮﻁﺎ ﺇﺫ ﻗﺎﻝ ﻟﻘﻮﻣﻪ ﺃﺗﺄﺗﻮﻥ ﺍﻟﻔﺎﺣﺸﺔ ﻣﺎ ﺳﺒﻘﻜﻢ ﺑﻬﺎ ﻣﻦ ﺃﺣﺪ ﻣﻦ ﺍﻟﻌﺎﻟﻤﻴﻦ ﺇﻧﻜﻢ ﻟﺘﺄﺗﻮﻥ ﺍﻟﺮﺟﺎﻝ ﺷﻬﻮﺓ ﻣﻦ ﺩﻭﻥ ﺍﻟﻨﺴﺎﺀ ﺑﻞ ﺃﻧﺘﻢ ﻗﻮﻡ ﻣﺴﺮﻓﻮﻥ ﻭﻣﺎ ﻛﺎﻥ ﺟﻮﺍﺏ ﻗﻮﻣﻪ ﺇﻻ ﺃﻥ ﻗﺎﻟﻮﺍ ﺃﺧﺮﺟﻮﻫﻢ ﻣﻦ ﻗﺮﻳﺘﻜﻢ ﺇﻧﻬﻢ ﺃﻧﺎﺱ ﻳﺘﻄﻬﺮﻭﻥ ﻓﺄﻧﺠﻴﻨﺎﻩ ﻭﺃﻫﻠﻪ ﺇﻻ ﺍﻣﺮﺃﺗﻪ ﻛﺎﻧﺖ ﻣﻦ ﺍﻟﻐﺎﺑﺮﻳﻦ ﻭﺃﻣﻄﺮﻧﺎ ﻋﻠﻴﻬﻢ ﻣﻄﺮﺍ ﻓﺎﻧﻈﺮ ﻛﻴﻒ ﻛﺎﻥ ﻋﺎﻗﺒﺔ ﺍﻟﻤﺠﺮﻣﻴﻦ ﻭﺇﻟﻰ ﻣﺪﻳﻦ ﺃﺧﺎﻫﻢ ﺷﻌﻴﺒﺎ ﻗﺎﻝ ﻳﺎ ﻗﻮﻡ ﺍﻋﺒﺪﻭﺍ ﺍﻟﻠﻪ ﻣﺎ ﻟﻜﻢ ﻣﻦ ﺇﻟﻪ ﻏﻴﺮﻩ ﻗﺪ ﺟﺎﺀﺗﻜﻢ ﺑﻴﻨﺔ ﻣﻦ ﺭﺑﻜﻢ ﻓﺄﻭﻓﻮﺍ ﺍﻟﻜﻴﻞ ﻭﺍﻟﻤﻴﺰﺍﻥ ﻭﻻ ﺗﺒﺨﺴﻮﺍ ﺍﻟﻨﺎﺱ ﺃﺷﻴﺎﺀﻫﻢ ﻭﻻ ﺗﻔﺴﺪﻭﺍ ﻓﻲ ﺍﻷﺭﺽ ﺑﻌﺪ ﺇﺻﻼﺣﻬﺎ ﺫﻟﻜﻢ ﺧﻴﺮ ﻟﻜﻢ ﺇﻥ ﻛﻨﺘﻢ ﻣﺆﻣﻨﻴﻦ ﻭﻻ ﺗﻘﻌﺪﻭﺍ ﺑﻜﻞ ﺻﺮﺍﻁ ﺗﻮﻋﺪﻭﻥ ﻭﺗﺼﺪﻭﻥ ﻋﻦ ﺳﺒﻴﻞ ﺍﻟﻠﻪ ﻣﻦ ﺁﻣﻦ ﺑﻪ ﻭﺗﺒﻐﻮﻧﻬﺎ ﻋﻮﺟﺎ ﻭﺍﺫﻛﺮﻭﺍ ﺇﺫ ﻛﻨﺘﻢ ﻗﻠﻴﻼ ﻓﻜﺜﺮﻛﻢ ﻭﺍﻧﻈﺮﻭﺍ ﻛﻴﻒ ﻛﺎﻥ ﻋﺎﻗﺒﺔ ﺍﻟﻤﻔﺴﺪﻳﻦ ﻭﺇﻥ ﻛﺎﻥ ﻃﺎﺋﻔﺔ ﻣﻨﻜﻢ ﺁﻣﻨﻮﺍ ﺑﺎﻟﺬﻱ ﺃﺭﺳﻠﺖ ﺑﻪ ﻭﻃﺎﺋﻔﺔ ﻟﻢ ﻳﺆﻣﻨﻮﺍ ﻓﺎﺻﺒﺮﻭﺍ ﺣﺘﻰ ﻳﺤﻜﻢ ﺍﻟﻠﻪ ﺑﻴﻨﻨﺎ ﻭﻫﻮ ﺧﻴﺮ ﺍﻟﺤﺎﻛﻤﻴﻦ ﻗﺎﻝ ﺍﻟﻤﻠﺄ ﺍﻟﺬﻳﻦ ﺍﺳﺘﻜﺒﺮﻭﺍ ﻣﻦ ﻗﻮﻣﻪ ﻟﻨﺨﺮﺟﻨﻚ ﻳﺎ ﺷﻌﻴﺐ ﻭﺍﻟﺬﻳﻦ ﺁﻣﻨﻮﺍ ﻣﻌﻚ ﻣﻦ ﻗﺮﻳﺘﻨﺎ ﺃﻭ ﻟﺘﻌﻮﺩﻥ ﻓﻲ ﻣﻠﺘﻨﺎ ﻗﺎﻝ ﺃﻭﻟﻮ ﻛﻨﺎ ﻛﺎﺭﻫﻴﻦ ﻗﺪ ﺍﻓﺘﺮﻳﻨﺎ ﻋﻠﻰ ﺍﻟﻠﻪ ﻛﺬﺑﺎ ﺇﻥ ﻋﺪﻧﺎ ﻓﻲ ﻣﻠﺘﻜﻢ ﺑﻌﺪ ﺇﺫ ﻧﺠﺎﻧﺎ ﺍﻟﻠﻪ ﻣﻨﻬﺎ ﻭﻣﺎ ﻳﻜﻮﻥ ﻟﻨﺎ ﺃﻥ ﻧﻌﻮﺩ ﻓﻴﻬﺎ ﺇﻻ ﺃﻥ ﻳﺸﺎﺀ ﺍﻟﻠﻪ ﺭﺑﻨﺎ ﻭﺳﻊ ﺭﺑﻨﺎ ﻛﻞ ﺷﻲﺀ ﻋﻠﻤﺎ ﻋﻠﻰ ﺍﻟﻠﻪ ﺗﻮﻛﻠﻨﺎ ﺭﺑﻨﺎ ﺍﻓﺘﺢ ﺑﻴﻨﻨﺎ ﻭﺑﻴﻦ ﻗﻮﻣﻨﺎ ﺑﺎﻟﺤﻖ ﻭﺃﻧﺖ ﺧﻴﺮ ﺍﻟﻔﺎﺗﺤﻴﻦ ﻭﻗﺎﻝ ﺍﻟﻤﻠﺄ ﺍﻟﺬﻳﻦ ﻛﻔﺮﻭﺍ ﻣﻦ ﻗﻮﻣﻪ ﻟﺌﻦ ﺍﺗﺒﻌﺘﻢ ﺷﻌﻴﺒﺎ ﺇﻧﻜﻢ ﺇﺫﺍ ﻟﺨﺎﺳﺮﻭﻥ ﻓﺄﺧﺬﺗﻬﻢ ﺍﻟﺮﺟﻔﺔ ﻓﺄﺻﺒﺤﻮﺍ ﻓﻲ ﺩﺍﺭﻫﻢ ﺟﺎﺛﻤﻴﻦ ﺍﻟﺬﻳﻦ ﻛﺬﺑﻮﺍ ﺷﻌﻴﺒﺎ ﻛﺄﻥ ﻟﻢ ﻳﻐﻨﻮﺍ ﻓﻴﻬﺎ ﺍﻟﺬﻳﻦ ﻛﺬﺑﻮﺍ ﺷﻌﻴﺒﺎ ﻛﺎﻧﻮﺍ ﻫﻢ ﺍﻟﺨﺎﺳﺮﻳﻦ ﻓﺘﻮﻟﻰ ﻋﻨﻬﻢ ﻭﻗﺎﻝ ﻳﺎ ﻗﻮﻡ ﻟﻘﺪ ﺃﺑﻠﻐﺘﻜﻢ ﺭﺳﺎﻻﺕ ﺭﺑﻲ ﻭﻧﺼﺤﺖ ﻟﻜﻢ ﻓﻜﻴﻒ ﺁﺳﻰ ﻋﻠﻰ ﻗﻮﻡ ﻛﺎﻓﺮﻳﻦ ﻭﻣﺎ ﺃﺭﺳﻠﻨﺎ ﻓﻲ ﻗﺮﻳﺔ ﻣﻦ ﻧﺒﻲ ﺇﻻ ﺃﺧﺬﻧﺎ ﺃﻫﻠﻬﺎ ﺑﺎﻟﺒﺄﺳﺎﺀ ﻭﺍﻟﻀﺮﺍﺀ ﻟﻌﻠﻬﻢ ﻳﻀﺮﻋﻮﻥ ﺛﻢ ﺑﺪﻟﻨﺎ ﻣﻜﺎﻥ ﺍﻟﺴﻴﺌﺔ ﺍﻟﺤﺴﻨﺔ ﺣﺘﻰ ﻋﻔﻮﺍ ﻭﻗﺎﻟﻮﺍ ﻗﺪ ﻣﺲ ﺁﺑﺎﺀﻧﺎ ﺍﻟﻀﺮﺍﺀ ﻭﺍﻟﺴﺮﺍﺀ ﻓﺄﺧﺬﻧﺎﻫﻢ ﺑﻐﺘﺔ ﻭﻫﻢ ﻻ ﻳﺸﻌﺮﻭﻥ ﻭﻟﻮ ﺃﻥ ﺃﻫﻞ ﺍﻟﻘﺮﻯ ﺁﻣﻨﻮﺍ ﻭﺍﺗﻘﻮﺍ ﻟﻔﺘﺤﻨﺎ ﻋﻠﻴﻬﻢ ﺑﺮﻛﺎﺕ ﻣﻦ ﺍﻟﺴﻤﺎﺀ ﻭﺍﻷﺭﺽ ﻭﻟﻜﻦ ﻛﺬﺑﻮﺍ ﻓﺄﺧﺬﻧﺎﻫﻢ ﺑﻤﺎ ﻛﺎﻧﻮﺍ ﻳﻜﺴﺒﻮﻥ ﺃﻓﺄﻣﻦ ﺃﻫﻞ ﺍﻟﻘﺮﻯ ﺃﻥ ﻳﺄﺗﻴﻬﻢ ﺑﺄﺳﻨﺎ ﺑﻴﺎﺗﺎ ﻭﻫﻢ ﻧﺎﺋﻤﻮﻥ ﺃﻭ ﺃﻣﻦ ﺃﻫﻞ ﺍﻟﻘﺮﻯ ﺃﻥ ﻳﺄﺗﻴﻬﻢ ﺑﺄﺳﻨﺎ ﺿﺤﻰ ﻭﻫﻢ ﻳﻠﻌﺒﻮﻥ ﺃﻓﺄﻣﻨﻮﺍ ﻣﻜﺮ ﺍﻟﻠﻪ ﻓﻼ ﻳﺄﻣﻦ ﻣﻜﺮ ﺍﻟﻠﻪ ﺇﻻ ﺍﻟﻘﻮﻡ ﺍﻟﺨﺎﺳﺮﻭﻥ ﺃﻭﻟﻢ ﻳﻬﺪ ﻟﻠﺬﻳﻦ ﻳﺮﺛﻮﻥ ﺍﻷﺭﺽ ﻣﻦ ﺑﻌﺪ ﺃﻫﻠﻬﺎ ﺃﻥ ﻟﻮ ﻧﺸﺎﺀ ﺃﺻﺒﻨﺎﻫﻢ ﺑﺬﻧﻮﺑﻬﻢ ﻭﻧﻄﺒﻊ ﻋﻠﻰ ﻗﻠﻮﺑﻬﻢ ﻓﻬﻢ ﻻ ﻳﺴﻤﻌﻮﻥ ﺗﻠﻚ ﺍﻟﻘﺮﻯ ﻧﻘﺺ ﻋﻠﻴﻚ ﻣﻦ ﺃﻧﺒﺎﺋﻬﺎ ﻭﻟﻘﺪ ﺟﺎﺀﺗﻬﻢ ﺭﺳﻠﻬﻢ ﺑﺎﻟﺒﻴﻨﺎﺕ ﻓﻤﺎ ﻛﺎﻧﻮﺍ ﻟﻴﺆﻣﻨﻮﺍ ﺑﻤﺎ ﻛﺬﺑﻮﺍ ﻣﻦ ﻗﺒﻞ ﻛﺬﻟﻚ ﻳﻄﺒﻊ ﺍﻟﻠﻪ ﻋﻠﻰ ﻗﻠﻮﺏ ﺍﻟﻜﺎﻓﺮﻳﻦ ﻭﻣﺎ ﻭﺟﺪﻧﺎ ﻟﺄﻛﺜﺮﻫﻢ ﻣﻦ ﻋﻬﺪ ﻭﺇﻥ ﻭﺟﺪﻧﺎ ﺃﻛﺜﺮﻫﻢ ﻟﻔﺎﺳﻘﻴﻦ ﺛﻢ ﺑﻌﺜﻨﺎ ﻣﻦ ﺑﻌﺪﻫﻢ ﻣﻮﺳﻰ ﺑﺂﻳﺎﺗﻨﺎ ﺇﻟﻰ ﻓﺮﻋﻮﻥ ﻭﻣﻠﺌﻪ ﻓﻈﻠﻤﻮﺍ ﺑﻬﺎ ﻓﺎﻧﻈﺮ ﻛﻴﻒ ﻛﺎﻥ ﻋﺎﻗﺒﺔ ﺍﻟﻤﻔﺴﺪﻳﻦ ﻭﻗﺎﻝ ﻣﻮﺳﻰ ﻳﺎ ﻓﺮﻋﻮﻥ ﺇﻧﻲ ﺭﺳﻮﻝ ﻣﻦ ﺭﺏ ﺍﻟﻌﺎﻟﻤﻴﻦ ﺣﻘﻴﻖ ﻋﻠﻰ ﺃﻥ ﻻ ﺃﻗﻮﻝ ﻋﻠﻰ ﺍﻟﻠﻪ ﺇﻻ ﺍﻟﺤﻖ ﻗﺪ ﺟﺌﺘﻜﻢ ﺑﺒﻴﻨﺔ ﻣﻦ ﺭﺑﻜﻢ ﻓﺄﺭﺳﻞ ﻣﻌﻲ ﺑﻨﻲ ﺇﺳﺮﺍﺋﻴﻞ ﻗﺎﻝ ﺇﻥ ﻛﻨﺖ ﺟﺌﺖ ﺑﺂﻳﺔ ﻓﺄﺕ ﺑﻬﺎ ﺇﻥ ﻛﻨﺖ ﻣﻦ ﺍﻟﺼﺎﺩﻗﻴﻦ ﻓﺄﻟﻘﻰ ﻋﺼﺎﻩ ﻓﺈﺫﺍ ﻫﻲ ﺛﻌﺒﺎﻥ ﻣﺒﻴﻦ ﻭﻧﺰﻉ ﻳﺪﻩ ﻓﺈﺫﺍ ﻫﻲ ﺑﻴﻀﺎﺀ ﻟﻠﻨﺎﻇﺮﻳﻦ ﻗﺎﻝ ﺍﻟﻤﻠﺄ ﻣﻦ ﻗﻮﻡ ﻓﺮﻋﻮﻥ ﺇﻥ ﻫﺬﺍ ﻟﺴﺎﺣﺮ ﻋﻠﻴﻢ ﻳﺮﻳﺪ ﺃﻥ ﻳﺨﺮﺟﻜﻢ ﻣﻦ ﺃﺭﺿﻜﻢ ﻓﻤﺎﺫﺍ ﺗﺄﻣﺮﻭﻥ ﻗﺎﻟﻮﺍ ﺃﺭﺟﻪ ﻭﺃﺧﺎﻩ ﻭﺃﺭﺳﻞ ﻓﻲ ﺍﻟﻤﺪﺍﺋﻦ ﺣﺎﺷﺮﻳﻦ ﻳﺄﺗﻮﻙ ﺑﻜﻞ ﺳﺤﺎﺭ ﻋﻠﻴﻢ ﻭﺟﺎﺀ ﺍﻟﺴﺤﺮﺓ ﻓﺮﻋﻮﻥ ﻗﺎﻟﻮﺍ ﺇﻥ ﻟﻨﺎ ﻟﺄﺟﺮﺍ ﺇﻥ ﻛﻨﺎ ﻧﺤﻦ ﺍﻟﻐﺎﻟﺒﻴﻦ ﻗﺎﻝ ﻧﻌﻢ ﻭﺇﻧﻜﻢ ﻟﻤﻦ ﺍﻟﻤﻘﺮﺑﻴﻦ ﻗﺎﻟﻮﺍ ﻳﺎ ﻣﻮﺳﻰ ﺇﻣﺎ ﺃﻥ ﺗﻠﻘﻲ ﻭﺇﻣﺎ ﺃﻥ ﻧﻜﻮﻥ ﻧﺤﻦ ﺍﻟﻤﻠﻘﻴﻦ ﻗﺎﻝ ﺃﻟﻘﻮﺍ ﻓﻠﻤﺎ ﺃﻟﻘﻮﺍ ﺳﺤﺮﻭﺍ ﺃﻋﻴﻦ ﺍﻟﻨﺎﺱ ﻭﺍﺳﺘﺮﻫﺒﻮﻫﻢ ﻭﺟﺎﺀﻭ ﺑﺴﺤﺮ ﻋﻈﻴﻢ ﻭﺃﻭﺣﻴﻨﺎ ﺇﻟﻰ ﻣﻮﺳﻰ ﺃﻥ ﺃﻟﻖ ﻋﺼﺎﻙ ﻓﺈﺫﺍ ﻫﻲ ﺗﻠﻘﻒ ﻣﺎ ﻳﺄﻓﻜﻮﻥ ﻓﻮﻗﻊ ﺍﻟﺤﻖ ﻭﺑﻄﻞ ﻣﺎ ﻛﺎﻧﻮﺍ ﻳﻌﻤﻠﻮﻥ ﻓﻐﻠﺒﻮﺍ ﻫﻨﺎﻟﻚ ﻭﺍﻧﻘﻠﺒﻮﺍ ﺻﺎﻏﺮﻳﻦ ﻭﺃﻟﻘﻲ ﺍﻟﺴﺤﺮﺓ ﺳﺎﺟﺪﻳﻦ ﻗﺎﻟﻮﺍ ﺁﻣﻨﺎ ﺑﺮﺏ ﺍﻟﻌﺎﻟﻤﻴﻦ ﺭﺏ ﻣﻮﺳﻰ ﻭﻫﺎﺭﻭﻥ ﻗﺎﻝ ﺁﻣﻨﺘﻢ ﻟﻪ ﻗﺒﻞ ﺃﻥ ﺁﺫﻥ ﻟﻜﻢ ﺇﻥ ﻫﺬﺍ ﻟﻤﻜﺮ ﻣﻜﺮﺗﻤﻮﻩ ﻓﻲ ﺍﻟﻤﺪﻳﻨﺔ ﻟﺘﺨﺮﺟﻮﺍ ﻣﻨﻬﺎ ﺃﻫﻠﻬﺎ ﻓﺴﻮﻑ ﺗﻌﻠﻤﻮﻥ ﻟﺄﻗﻄﻌﻦ ﺃﻳﺪﻳﻜﻢ ﻭﺃﺭﺟﻠﻜﻢ ﻣﻦ ﺧﻼﻑ ﺛﻢ ﻷﺻﻠﺒﻨﻜﻢ ﺃﺟﻤﻌﻴﻦ ﻗﺎﻟﻮﺍ ﺇﻧﺎ ﺇﻟﻰ ﺭﺑﻨﺎ ﻣﻨﻘﻠﺒﻮﻥ

ⲡⲉⲛⲧⲁⲩⲥⲟⲩⲛ ⲛⲁⲓ ⲛⲁⲛ ⲉⲧⲃⲉ ⲡⲓⲙⲁ ⲛⲓⲙ ⲉⲧⲣ

ﻭﺍﻟﻠﻪ ﺍﻟﻌﻈﻴﻢ ﻭﺭﺳﻮﻟﻪ ﺍﻟﻜﺮﻳﻢ ﺃﻋﻠﻢ ﻭﺻﻠﻰ ﺍﻟﻠﻪ ﻋﻠﻰ ﺳﻴﺪﻧﺎ ﻣﺤﻤﺪ ﻭﻋﻠﻰ ﺁﻟﻪ ﻭﺻﺤﺒﻪ ﻭﺳﻠﻢ ﺗﺴﻠﻴﻤﺎ ﻛﺜﻴﺮﺍ ﻛﺜﻴﺮﺍ ﺇﻟﻰ ﻳﻮﻡ ﺍﻟﺪﻳﻦ ﻭﺍﻟﺤﻤﺪ ﻟﻠﻪ ﺭﺏ ﺍﻟﻌﺎﻟﻤﻴﻦ ﺁﻣﻴﻦ ﺁﻣﻴﻦ ﺁﻣﻴﻦ

ﺍﻟﻠﻬﻢ ﺍﻏﻔﺮ ﻟﻲ ﻭﻟﻮﺍﻟﺪﻱ ﻭﻟﻤﻦ ﻟﻪ ﺣﻖ ﻋﻠﻲ ﻭﻟﻤﻦ ﻟﻲ ﻋﻠﻴﻪ ﺣﻖ ﻭﻟﻤﻦ ﻟﻪ ﺣﻖ ﻋﻠﻰ ﻭﺍﻟﺪﻱ ﻭﻟﻤﻦ ﻟﻮﺍﻟﺪﻱ ﻋﻠﻴﻪ ﺣﻖ ﻭﻟﻤﻦ ﻟﻪ ﺣﻖ ﻋﻠﻰ ﻭﻟﻤﻦ ﻟﻲ

ܐܝܟ ܕܐܢܫ ܕܐܬ ܠܗ ܒܢ ܘܠܐ ܒܪ ܐܚ ܠܗ ܘܠܐ ܒܪ ܐܒ ܠܗ ܘܠܐ ܒܪ ܒܪ ܐܚ ܠܗ ܘܠܐ ܒܪ ܒܪ ܐܒ ܠܗ ܘܠܐ ܒܪ ܒܪ ܒܪ ܐܚ ܠܗ ܘܠܐ ܒܪ ܒܪ ܒܪ ܐܒ ܠܗ ܘܠܐ ܒܪ ܒܪ ܒܪ ܒܪ ܐܚ ܠܗ ܘܠܐ ܒܪ ܒܪ ܒܪ ܒܪ ܐܒ ܠܗ ܘܠܐ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܐܚ ܠܗ ܘܠܐ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܐܒ ܠܗ ܘܠܐ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܐܚ ܠܗ ܘܠܐ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܐܒ ܠܗ ܘܠܐ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܐܚ ܠܗ ܘܠܐ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܐܒ ܠܗ ܘܠܐ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܐܚ ܠܗ ܘܠܐ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܐܒ ܠܗ ܘܠܐ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܐܚ ܠܗ ܘܠܐ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܐܒ ܠܗ ܘܠܐ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܐܚ ܠܗ ܘܠܐ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܐܒ ܠܗ ܘܠܐ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܐܚ ܠܗ ܘܠܐ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܐܒ ܠܗ ܘܠܐ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܐܚ ܠܗ ܘܠܐ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܐܒ ܠܗ ܘܠܐ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܐܚ ܠܗ ܘܠܐ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܐܒ ܠܗ ܘܠܐ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܐܚ ܠܗ ܘܠܐ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܐܒ ܠܗ ܘܠܐ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܐܚ ܠܗ ܘܠܐ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܐܒ ܠܗ ܘܠܐ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܐܚ ܠܗ ܘܠܐ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܐܒ ܠܗ ܘܠܐ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܐܚ ܠܗ ܘܠܐ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܐܒ ܠܗ ܘܠܐ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܐܚ ܠܗ ܘܠܐ ܒܪ ܐܒ ܠܗ ܘܠܐ ܒܪ ܐܚ ܠܗ ܘܠܐ ܒܪ ܐܒ ܠܗ ܘܠܐ ܒܪ ܐܚ ܠܗ ܘܠܐ ܒܪ ܐܒ ܠܗ ܘܠܐ ܒܪ ܐܚ ܠܗ ܘܠܐ ܒܪ ܐܒ ܠܗ ܘܠܐ ܒܪ ܐܚ ܠܗ ܘܠܐ ܒܪ ܐܒ ܠܗ ܘܠܐ ܒܪ ܐܚ ܠܗ ܘܠܐ ܒܪ ܐܒ ܠܗ ܘܠܐ ܒܪ ܐܚ ܠܗ ܘܠܐ ܒܪ ܐܒ ܠܗ ܘܠܐ ܒܪ ܐܚ ܠܗ ܘܠܐ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ

ܘܐܡܪ ܠܗ ܐܝܟ ܕܐܢ ܐܢܬ ܒܪ ܐܠܗܐ ܗܘ ܐܢ ܐܢܬ ܡܫܝܚܐ ܘܐܡܪ ܠܗ ܐܝܟ ܕܐܢ ܐܢܬ ܡܫܝܚܐ ܗܘ ܐܢ ܐܢܬ ܒܪ ܐܠܗܐ ܗܘ ܐܢ ܐܢܬ ܐܝܠܝܐ ܗܘ ܐܢ ܐܢܬ ܢܒܝܐ ܗܘ ܐܢ ܐܢܬ ܡܫܝܚܐ ܗܘ ܐܢ ܐܢܬ ܡܠܟ

ڕەزا ئەمەی خۆم خۆم ئەحمەد ڕەسوڵ
ئەحمەد ڕەسوڵ بەڕێز ئەحمەد ڕەسوڵ
ڕەسوڵ ئەحمەد ڕەسوڵ

ⲙⲡⲉⲓⲱⲧ ⲙⲛ ⲡⲉϫⲁⲥ ⲛⲧⲙⲛⲧⲣⲣⲟ ⲛⲧⲉⲣⲉ
ⲡⲉⲛⲟⲩⲧⲉ ⲡⲓⲱⲧ ⲛⲧⲉ ⲡⲓⲱⲧ ⲙⲡⲉⲓⲱⲧ ⲙⲛ ⲡⲉϫⲁⲥ
ⲛⲧⲙⲛⲧⲣⲣⲟ ⲛⲧⲉⲣⲉ ⲡⲉⲛⲟⲩⲧⲉ ⲡⲓⲱⲧ ⲛⲧⲉ ⲡⲓⲱⲧ

ⲙⲡⲣⲟⲥⲕⲩⲛⲉⲓ ⲙⲙⲟⲥ ⲉⲃⲟⲗ ⲛⲧⲉⲣⲟⲩ ⲛⲁⲓ ⲛⲉⲙ ⲛⲉⲓⲙⲁ ⲛⲓⲃⲉⲛ ⲉⲧⲟⲩⲁⲁⲃ ⲉⲧⲃⲉ ⲡⲁⲓ ⲛⲉⲙ ⲡ

ⲁⲛⲟⲕ ⲡⲉ ⲡⲓⲙⲁ ⲛⲧⲉ ⲡⲓⲱⲧ ⲙⲡⲉⲓⲱⲧ ⲛⲧⲉ ⲡⲓⲙⲁ ⲛⲧⲉ ⲡⲓⲡⲛⲉⲩⲙⲁ

ﻭﺍﻟﻠﻪ ﺍﻟﻌﻈﻴﻢ ﻭﺍﻟﻤﺠﺪ ﻭﺍﻟﺜﻨﺎﺀ ﻭﺍﻟﺸﺮﻑ ﻭﺍﻟﻌﺰ ﻭﺍﻟﻘﺪﺭﺓ ﻭﺍﻟﺴﻠﻄﺎﻥ ﻭﺍﻟﻤﻠﻚ ﻭﺍﻟﺠﻼﻝ ﻭﺍﻟﻜﺒﺮﻳﺎﺀ ﻭﺍﻟﺠﺒﺮﻭﺕ ﻭﺍﻟﻌﻈﻤﺔ ﻭﺍﻟﻘﻮﺓ ﻭﺍﻟﻌﺰﺓ ﻭﺍﻟﻤﻬﺎﺑﺔ ﻭﺍﻟﺴﻠﻄﻨﺔ

ڕەنگی ئەسمانی دەبێ ڕەنگی ئاوی دەریا
ئەو کەسەی کە ئەو ڕەنگەی نەبێ ئەو کەسە ڕەقیبە
ئەو ڕەنگ

ܕܐܡ ܠܡܐ ܐܠܐ ܐܢ ܐܡ ܕܐ ܐܠ ܐܢ ܐܡ ܕܐ ܐܠ ܐܢ ܐܡ ܕܐ ܐܠ

ܒܬܢ ܫܡܐ ܕܝܠܗ ܗܘ ܫܡ ܕܐܠܗ ܚܝ ܘܩܝܡ ܕܠܥܠܡ ܘܠܥܠܡܝ ܥܠܡܝܢ ܐܡܝܢ ܘܐܡܝܢ ܣܠܐ ܗܠܝܠܘܝܐ ܗܠܝܠܘ ܠܐܠܗ ܕܟܠ ܫܒܚܐ ܘܬܫܒܘܚܬܐ ܕܟܠ ܒܪܝܬܐ ܕܒܫܡܝܐ ܘܒܐܪܥܐ ܘܒܝܡܐ ܘܒܟܠ ܡܐ ܕܒܗ

ﻭﻗﺎﻝ ﻟﻪ ﺍﻟﻤﻠﻚ ﺍﻟﻌﺎﺩﻝ ﺍﻟﺼﺎﻟﺢ ﺍﻟﺬﻱ ﻻ ﻳﺤﺎﺑﻲ ﺃﺣﺪﺍ ﻭﻻ ﻳﺨﺎﻑ ﻣﻦ ﺃﺣﺪ ﻭﻻ ﻳﺮﺟﻮ ﺃﺣﺪﺍ ﻭﻻ ﻳﺨﺸﻰ ﺃﺣﺪﺍ ﻭﻻ ﻳﺤﺘﺮﺯ ﻣﻦ ﺃﺣﺪ ﻭﻻ ﻳﺤﺘﺸﻢ ﻣﻦ ﺃﺣﺪ ﻭﻻ ﻳﺴﺘﺤﻲ ﻣﻦ ﺃﺣﺪ ﻭﻻ ﻳﺨﺠﻞ

ܗܘ ܕܐܝܬ ܠܗ ܒܥܝܢ ܕܢܫܬܟܚ ܠܗ ܘܠܐ ܡܫܟܚ ܠܗ ܐܝܟ ܕܐܝܬ ܠܗ ܒܥܝܢ ܕܢܫܬܟܚ ܠܗ ܘܡܫܟܚ ܠܗ ܐܝܟ ܕܠܐ

ܐܝܟ ܕܐܢܫ ܠܐ ܢܫܬܘܩ ܒܗ ܒܥܠ ܚܕ̈ܘܬܐ ܘܠܐ ܢܬܚܫܒ ܠܗ ܒܥܠ ܚܛ̈ܗܐ ܒܟ̈ܠ ܙܒܢ̈ܐ ܕܡ̈ܢ ܗܫܐ ܘܥܕ ܥܠܡ ܥ̈ܠܡܝܢ ܐܡܝܢ ܘܐܡܝܢ ܣܠܐ ܘܣܠܐ ܗܠܝܠܘܝܐ ܗܠܝܠܘܝܐ ܗܠܝܠܘܝܐ ܠܟ ܢܫܒܚ ܠܟ ܢܫܒܚ ܠܟ ܢܫܒܚ ܠܐܠܗܐ ܕܟ̈ܠ ܫܒ̈ܚܐ ܘ

ܡܢ ܕܐܬ ܠܗ ܒܪ ܐܢܫ ܕܢܫܬܟܚ ܠܗ ܒܝܬ ܐܢܬܬܐ ܘ

ⵜⵉⵙⵙⵓⵔⵉⵏ ⵏ ⵜⵎⵓⵔⵜ ⵜⵉⵏⵜ ⵜⵜⵓⵏⵏⵉⵖⵜ ⵙ ⵜⵎⵣⵡⵔⵓⵜ ⵏ ⵜⵎⵣⵡⵔⵓⵜ ⵜⵉⵏⵜ ⵜⵜⵓⵏⵏⵉⵖⵜ ⵙ

ܒܝ ܡܫܝܚܐ ܕܥܡܗ ܗܘ ܕܐܬܐ ܗܢܐ ܕܫܡܥ ܗܘ ܠܗ ܠܐ ܡܫܡܥ ܠܗ ܐܦ ܠܐ ܡܫܡܥ ܠܗ ܠܐ ܐܢ ܐܡܪ ܗܘ

ܕܐܝܟ ܕܐܢܐ ܐܫܬܘܕܥ ܠܟ ܒܟܠ ܙܒܢ ܘܒܟܠ ܫܥܬܐ ܘܒܟܠ ܝܘܡܐ ܘܒܟܠ ܠܝܠܝܐ ܘܒܟܠ ܫܥܐ ܕܐܢܐ ܐܬܟܪ ܠܟ ܘܐܬܟܪ ܠܟ ܒܟܠ ܡܕܡ

ܐܠܗܐ ܕܒܪ ܐܒܐ ܗܘ ܫܡܐ ܕܢܫܬܟܚ ܀
ܘܠܐ ܟܕ ܐܡܪ ܐܢܐ ܕܐܬ ܒܟ ܠܐ ܐܬ ܀
ܟ ܐܢܫ ܒܟ ܐܠܐ ܕܐܬ ܒܟ ܐܢܐ ܀
ܘܐܠܗܐ ܕܒܪ ܐܒܐ ܗܘ ܫܡܐ ܕܢܫܬܟܚ ܀
ܠܐ ܐܬ ܒܟ ܐܢܐ ܐܠܐ ܕܐܬ ܒܟ ܐܢܫ ܀
ܘܐܠܗܐ ܕܒܪ ܐܒܐ ܗܘ ܫܡܐ ܕܢܫܬܟܚ ܀
ܐܢ ܐܬ ܒܟ ܐܢܫ ܐܠܐ ܕܐܬ ܒܟ ܐܢܐ ܀
ܘܐܠܗܐ ܕܒܪ ܐܒܐ ܗܘ ܫܡܐ ܕܢܫܬܟܚ ܀
ܐܢ

ܐܝܟ ܕܐܢܫ ܕܐܬܐ ܒܫܘܠܛܢܐ ܘܒܥܐ ܠܡܫܬܐ ܘܠܐ ܫܒܩ ܠܗ ܡܢ ܒܝܬ ܐܒܘܗܝ ܐܠܐ ܒܪ ܚܕ ܐܘ ܒܪ ܬܪܝܢ ܐܘ ܒܪ ܬܠܬ ܕܢܫܬܒܩ ܠܗ ܒܝܬ ܐܒܘܗܝ ܘܐܡܗ ܘܐܚܘܗܝ ܘܐܚܬܗ ܘܐܢܬܬܗ ܘܒܢܝܗ ܘܒܢܬܗ ܘܐܝܬ

ܐܝܟ ܕܐܢ ܢܫܬܟܚ ܒܟ ܒܢܝ ܐܢܫ ܒܝܬ ܐܒܝ ܘܐܡܝ ܘܐܚ ܘܐܚܬ ܘܒܢ ܘܒܬ ܘܐܫܬܬ ܘܟܠ ܕܝܠ ܐܝ ܠܟ ܐܢ ܢܫܬܟܚ ܒܟ ܒܢ ܐܢܫ ܒܝܬ ܐܒ ܘܐܡ ܘܐܚ ܘܐܚܬ ܘܒܢ ܘܒܬ ܘܐܫ

ܐܝܟ ܕܐܡܪ ܠܗ ܡܪܝ ܐܠܗ ܐܒܝ ܕܫܡܝܐ ܘܐܪܥܐ ܘܟܠ ܡܐ ܕܒܝܢܬܝܗܘܢ ܐܢ ܠܐ ܡܫܬܘܕܥ ܠܗ ܠܐ ܡܫܬܘܕܥ ܠܗ ܐܠܐ ܒܪܝܐ ܘ

ܕܒܕ ܒܬ ܐܚܕ ܫܡܥ ܕܐܠܗ ܕܐܒܪ ܫܡ
ܕܒܚ ܐܠ ܫܡ ܕܐܒܕܘ ܫܡ ܐܠ ܐܚܕ
ܐܡܪ ܐܠ ܠܐ ܐܡܪ ܐܠ ܐܡܪ ܐܠ
ܕܐ ܡܢ ܐܠܗ ܐܠ ܕܐ ܐܠ ܐܠ
ܐܠ ܐܠ ܐܠ ܐܠ ܐܠ

ܐܝܟ ܕܐܢܐ ܐܡܪ ܠܟ ܗܟܝ ܐܬܐ

ܒܗܠ ܐܢ ܐܡܪ ܠܗ ܕܐܠܗ ܐܢܐ ܗܘ ܕ

ܗܘ ܕ ܡܠܟܐ ܕܫܡܝܐ ܗܘ ܕܥܒܕ ܠܡܫܝܚܐ ܘ ܗܘ ܕ
ܡܫܒܚ ܗܘܝܢ ܠܟܠ ܐܠܗܐ ܕܒܪܝܬ ܟܠ ܒܪܝܬܐ ܘ
ܐܦ ܕܒܫܡܝ ܘܒܐܪܥܐ ܕܢܚܙܘܢ ܘ ܕܠܐ ܢܚܙܘܢ ܘ
ܡܢ ܕܒܥܠܡܐ ܗܢܐ ܘ ܕܒܥܠܡܐ ܕܐܬܝ ܘ ܗܘ ܕ
ܐܦ ܠܫܡܝܐ ܡܫܒܚ ܗܘ ܠܟܠ ܐܠܗܐ ܕܒܪܝܬ ܟܠ ܒܪܝܬܐ ܘ
ܐܦ ܠܫܡܝ ܘ ܒܐܪܥܐ ܕܢܚܙܘܢ ܘ ܕܠܐ ܢܚܙܘܢ ܘ
ܡܢ ܕܒܥܠܡܐ ܗܢܐ ܘ ܕܒܥܠܡܐ ܕܐܬܝ ܘ ܗܘ ܕ
ܐܦ ܠܫܡܝܐ ܡܫܒܚ ܗܘ ܠܟܠ ܐܠܗܐ ܕܒܪܝܬ ܟܠ ܒܪܝܬܐ ܘ
ܐܦ ܕܒ

ܐ ܗܘ ܕܐܬ ܒܝ ܡܢ ܕܐܬ ܗܘ ܐ:
ܐ ܕܐ ܒܗܕ ܐܬ ܕܐܬ ܒܗ ܕܐ ܐ
ܗܘ ܕܐ ܒܗ ܐܬ ܕܐ ܒܗ ܐ ܗܘ ܕ:
ܐ ܕܐ ܒܗ ܐ ܗܘ ܕ ܐ ܗܘ ܕ ܐ
ܗ ܕ ܐ ܗܘ ܕ ܐ ܗ ܕ ܐ ܗ ܕ ܐ
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ڕەشەمەی ڕەش ڕەش ڕەمەت ئەت ل
ڕەشەمەی ڕەشەڤ ڕەمەت ڕەڤ
ڕەشەمەی ڕەش مەت ڕەمەت مت ڕەشەڵ
ڕەشەمەی ڕەشەڤ ڕەمەڤ ڕەڤ ڕەشەڵ
ڕەشەمەی ڕەشەڤ ڕەمەڤ ڕەڤ ڕەشەڵ
ڕەشەمەی ڕەش

ܐܝܟ ܕܐܢܫ ܠܐ ܢܫܬܟܚ ܠܗ ܒܥܠ ܕܒܝܬܗ ܘܠܐ ܢܫܬܟܚ ܠܗ ܒܥܠ ܕܒܝܬ ܐܒܘܗ ܘܠܐ ܒܥܠ ܕܒܝܬ ܐܡܗ ܘܠܐ ܒܥܠ ܕܒܝܬ ܚܡܝܗ ܘܠܐ ܒܥܠ ܕܒܝܬ ܐܚܘܗ ܘܠܐ ܒܥܠ ܕܒܝܬ ܒܪܗ ܘܠܐ ܒܥܠ ܕܒܝܬ ܒܪܬܗ ܘܠܐ ܒܥܠ ܕܒܝܬ ܒܪ ܐܚܘܗ ܘܠܐ ܒܥܠ ܕܒܝܬ ܒܪ ܐܚܬܗ ܘܠܐ ܒܥܠ ܕܒܝܬ ܒܪ ܒܪܗ ܘܠܐ ܒܥܠ ܕܒܝܬ ܒܪ ܒܪܬܗ ܘܠܐ ܒܥܠ ܕܒܝܬ ܒܪܬ ܐܚܘܗ ܘܠܐ ܒܥܠ ܕܒܝܬ ܒܪܬ ܐܚܬܗ ܘܠܐ ܒܥܠ ܕܒܝܬ ܒܪܬ ܒܪܗ ܘܠܐ ܒܥܠ ܕܒܝܬ ܒܪܬ ܒܪܬܗ ܘܠܐ ܒܥܠ ܕܒܝܬ ܒܪ ܒܪ ܐܚܘܗ ܘܠܐ ܒܥܠ ܕܒܝܬ ܒܪ ܒܪ ܐܚܬܗ ܘܠܐ ܒܥܠ ܕܒܝܬ ܒܪ ܒܪ ܒܪܗ ܘܠܐ ܒܥܠ ܕܒܝܬ ܒܪ ܒܪ ܒܪܬܗ ܘܠܐ ܒܥܠ ܕܒܝܬ ܒܪ ܒܪܬ ܐܚܘܗ ܘܠܐ ܒܥܠ ܕܒܝܬ ܒܪ ܒܪܬ ܐܚܬܗ ܘܠܐ ܒܥܠ ܕܒܝܬ ܒܪ ܒܪܬ ܒܪܗ ܘܠܐ ܒܥܠ ܕܒܝܬ ܒܪ ܒܪܬ ܒܪܬܗ ܘܠܐ ܒܥܠ ܕܒܝܬ ܒܪܬ ܒܪ ܐܚܘܗ ܘܠܐ ܒܥܠ ܕܒܝܬ ܒܪܬ ܒܪ ܐܚܬܗ ܘܠܐ ܒܥܠ ܕܒܝܬ ܒܪܬ ܒܪ ܒܪܗ ܘܠܐ ܒܥܠ ܕܒܝܬ ܒܪܬ ܒܪ ܒܪܬܗ ܘܠܐ ܒܥܠ ܕܒܝܬ ܒܪܬ ܒܪܬ ܐܚܘܗ ܘܠܐ ܒܥܠ ܕܒܝܬ ܒܪܬ ܒܪܬ ܐܚܬܗ ܘܠܐ ܒܥܠ ܕܒܝܬ ܒܪܬ ܒܪܬ ܒܪܗ ܘܠܐ ܒܥܠ ܕܒܝܬ ܒܪܬ ܒܪܬ ܒܪܬܗ ܘܠܐ ܒܥܠ ܕܒܝܬ ܒܪ ܒܪ ܒܪ ܐܚܘܗ ܘܠܐ ܒܥܠ ܕܒܝܬ ܒܪ ܒܪ ܒܪ ܐܚܬܗ ܘܠܐ ܒܥܠ ܕܒܝܬ ܒܪ ܒܪ ܒܪ ܒܪܗ ܘܠܐ ܒܥܠ ܕܒܝܬ ܒܪ ܒܪ ܒܪ ܒܪܬܗ ܘܠܐ ܒܥܠ ܕܒܝܬ ܒܪ ܒܪ ܒܪܬ ܐܚܘܗ ܘܠܐ ܒܥܠ ܕܒܝܬ ܒܪ ܒܪ ܒܪܬ ܐܚܬܗ ܘܠܐ ܒܥܠ ܕܒܝܬ ܒܪ ܒܪ ܒܪܬ ܒܪܗ ܘܠܐ ܒܥܠ ܕܒܝܬ ܒܪ ܒܪ ܒܪܬ ܒܪܬܗ ܘܠܐ ܒܥܠ ܕܒܝܬ ܒܪ ܒܪܬ ܒܪ ܐܚܘܗ ܘܠܐ ܒܥܠ ܕܒܝܬ ܒܪ ܒܪܬ ܒܪ ܐܚܬܗ ܘܠܐ ܒܥܠ ܕܒܝܬ ܒܪ ܒܪܬ ܒܪ ܒܪܗ ܘܠܐ ܒܥܠ ܕܒܝܬ ܒܪ ܒܪܬ ܒܪ ܒܪܬܗ ܘܠܐ ܒܥܠ ܕܒܝܬ ܒܪ ܒܪܬ ܒܪܬ ܐܚܘܗ ܘܠܐ ܒܥܠ ܕܒܝܬ ܒܪ ܒܪܬ ܒܪܬ ܐܚܬܗ ܘܠܐ ܒܥܠ ܕܒܝܬ ܒܪ ܒܪܬ ܒܪܬ ܒܪܗ ܘܠܐ ܒܥܠ ܕܒܝܬ ܒܪ ܒܪܬ ܒܪܬ ܒܪܬܗ ܘܠܐ ܒܥܠ ܕܒܝܬ ܒܪܬ ܒܪ ܒܪ ܐܚܘܗ ܘܠܐ ܒܥܠ ܕܒܝܬ ܒܪܬ ܒܪ ܒܪ ܐܚܬܗ ܘܠܐ ܒܥܠ ܕܒܝܬ ܒܪܬ ܒܪ ܒܪ ܒܪܗ ܘܠܐ ܒܥܠ ܕܒܝܬ ܒܪܬ ܒܪ ܒܪ ܒܪܬܗ ܘܠܐ ܒܥܠ ܕܒܝܬ ܒܪܬ ܒܪ ܒܪܬ ܐܚܘܗ ܘܠܐ ܒܥܠ ܕܒܝܬ ܒܪܬ ܒܪ ܒܪܬ ܐܚܬܗ ܘܠܐ ܒܥܠ ܕܒܝܬ ܒܪܬ ܒܪ ܒܪܬ ܒܪܗ ܘܠܐ ܒܥܠ ܕܒܝܬ ܒܪܬ ܒܪ ܒܪܬ ܒܪܬܗ ܘܠܐ ܒܥܠ ܕܒܝܬ ܒܪܬ ܒܪܬ ܒܪ ܐܚܘܗ ܘܠܐ ܒܥܠ ܕܒܝܬ ܒܪܬ ܒܪܬ ܒܪ ܐܚܬܗ ܘܠܐ ܒܥܠ ܕܒܝܬ ܒܪܬ ܒܪܬ ܒܪ ܒܪܗ ܘܠܐ ܒܥܠ ܕܒܝܬ ܒܪܬ ܒܪܬ ܒܪ ܒܪܬܗ ܘܠܐ ܒܥܠ ܕܒܝܬ ܒܪܬ ܒܪܬ ܒܪܬ ܐܚܘܗ ܘܠܐ ܒܥܠ ܕܒܝܬ ܒܪܬ ܒܪܬ ܒܪܬ ܐܚܬܗ ܘܠܐ ܒܥܠ ܕܒܝܬ ܒܪܬ ܒܪܬ ܒܪܬ ܒܪܗ ܘܠܐ ܒܥܠ ܕܒܝܬ ܒܪܬ ܒܪܬ ܒܪܬ ܒܪܬܗ ܘܠܐ ܒܥܠ ܕܒܝܬ

ܗܘ ܕܒܝܬ ܡܫܝܚܐ ܕܐܝܬ ܒܗ ܟܠ ܫܘܒܚܐ ܘܟܠ ܬܫܒܘܚܬܐ ܕܒܪܝܬ ܟܠ ܒܪܝܬܐ ܘܟܠ ܡܐ ܕܒܪܝܬ ܒܫܡܝܐ ܘܒܐܪܥܐ ܘܒܬܚܘܬ ܐܪܥܐ ܘܒܝܡܐ ܘܟܠ ܡܐ ܕܒܝܡܐ ܐܝܬ ܒܗ ܐܦ ܗܘ ܕܒܪܝܬ ܫܡܝܐ ܘܐܪܥܐ ܘܟܠ ܡܐ ܕܒܝܢܬܝܗܘܢ ܘ

ⵜⵉⵏⵉⵏ ⵜⵉⵏⵉⵏ ⵜⵉⵏⵉⵏ

ⲙⲁⲣⲉⲛⲧⲁⲩⲟ ⲛⲁⲓ ⲛⲉⲙ ⲛⲉⲕⲙⲁ

ⵜⵜⴰⵡⵉⵔⵉⵜ ⵏⵜⵜⵉⵏⵉ ⵢⵓⵔ ⵜⵜⵉⵏⵉ ⵜⵜⵉⵏⵉ ⵜⵜⵉⵏⵉ

ܒܝܬ ܡܫܝܚܐ ܕܐܝܬ ܒܗ ܫܘܠܛܢ ܕܐܠܗܘܬܐ ܘܫܘܠܛܢ ܕܒܪܢܫܐ ܒܚܕ ܩܢܘܡ ܐܚܝܕ ܕܠܐ ܡܬܦܠܓ ܘܠܐ ܡܬܦܪܫ ܘܠܐ ܡܬܚܠܩ ܘܠܐ ܡܬܦܪܫ ܘܠܐ ܡܬܦܪܫ ܐܠܐ ܒܚܕ ܩܢܘܡ ܐܚܝܕ ܕܐܝܬ ܒܗ ܫܘܠܛܢ ܕܐܠܗܘܬܐ ܘܫܘܠܛܢ ܕܒܪܢܫܐ ܕܐܝܬ ܠܗ ܡܫܝܚܐ

ⲁⲛⲟⲕ ⲡⲉ ⲡⲓⲙⲁ ⲛⲧⲉ ⲡⲓⲱⲧ ⲛⲧⲉ ⲡⲓⲡⲛⲉⲩⲙⲁ ⲉⲑⲟⲩⲁⲃ ⲉⲧⲙⲛⲧⲣⲟ ⲙ

ܘܐܡܪ ܠܗ ܐܝܟ ܐܬ ܒܪ ܐܠܗܐ ܐܢ ܐܬ ܡܫܝܚܐ ܕܐܝܬ ܠܟ ܠܡܐ ܕܐܬ ܒܥܐ ܠܡܚܙܐ ܠܟ

ⲙⲛⲧⲥⲟⲩⲛ ⲉⲃⲟⲗ ⲛⲁⲧⲁⲗⲟ ⲙⲙⲟⲥ ⲉⲃⲟⲗ ⲛⲥⲉⲙⲛⲧⲉ ⲛⲁⲧⲁⲗⲟ ⲙⲙⲟⲥ ⲉⲃⲟⲗ ⲛⲥⲉⲙⲛⲧⲉ

ܕܐܒܝ ܡܫܝܚܐ ܕܐܬܐ ܠܥܠܡܐ ܕܢܬܒ
ܥܠ ܟܠ ܡܢ ܕܐܡܢ ܒܫܡܗ ܕܐܢ ܚܛܝܐ
ܘܥܠ ܟܠ ܚܛܗ ܕܥܒܕ

ܡܫܡܫܢܐ ܕܒܝܬ ܐܠܗܐ ܘܐܬܝ ܠܗ ܒܫܠܡܐ ܘܒܛܒܘܬܐ ܘܒܚܕܘܬܐ ܕܠܒܐ ܘܒܫܠܡܐ ܕܢܦܫܐ ܘܒܟܠ ܫܘܦܪ ܕܡܨܝܐ ܠܡܥܒܕ ܠܗ ܒܫܡܝܐ ܘܒܐܪܥܐ ܘܒܝܡܐ ܘܒܢܗܪܐ ܘܒܟܠ ܡܕܡ ܕܒܗ ܚܝܐ ܐܝܟ ܕܐܡܪ ܡܪܢ ܒܐܘܢܓܠܝܘܢܗ ܩܕܝܫܐ ܕܟܠ ܡܕܡ ܕܫܐܠܬܘܢ ܒܨܠܘܬܟܘܢ ܡܗܝܡܢܝܢ ܐܢܬܘܢ ܕܬܩܒܠܘܢ ܘܗܘܐ ܠܟܘܢ

ܡܪ ܟܬܒ ܠܟ ܕܐܠܗ ܕܐܠ ܟܠ ܟܬܒ ܘ
ܐܠܗ ܐܢ ܡܬܬ ܟܬ ܕ ܟܬ ܘ
ܟܬ ܕܟܬ ܡܪ ܐܠܗ ܐܢ ܡܪ ܟܠ ܐܠ
ܐܠ ܟܬ ܡܕ ܕ ܐܢ ܟܬ ܟܬ ܐ ܘ
ܟܕ ܟܬ ܐܠ ܟܬ ܟܠ ܐ ܕ ܐ ܘ
ܟܕ ܟܬ ܐ ܟ ܐ ܟ ܐ ܟ ܐ ܘ
ܟܕ ܟ ܐ ܟ ܐ ܟ ܐ ܟ ܐ ܘ
ܟ

ܐܝܟ ܕܐܢܫ ܒܥܐ ܠܡܫܬܐ ܘܠܐ ܡܫܟܚ ܠܗ ܡܢ ܒܝܬ ܐܒܘܗܝ ܘܠܐ ܡܢ ܒܝܬ ܐܡܗ ܐܠܐ ܡܢ ܒܝܬ ܐܒܘܗܝ ܘܐܡܗ ܐܝܟ ܕܐܢܫ ܒܥܐ ܠܡܫܬܐ ܘܠܐ ܡܫܟܚ ܠܗ ܡܢ ܒܝܬ ܐܒܘܗܝ ܘ

ܘܐܡܪ ܠܗ ܡܪܝ ܐܢ ܐܝܬ ܠܟ ܐܡܘܢܐ ܐܦ ܟܕ ܐܡܪ ܠܟ

ܐܝܟ ܕܐܡܪ ܠܗ ܒܪ ܐܢܫܐ ܕܐܢ ܒܥܐ ܐܢܐ ܕܐܬܐ ܠܟ ܘܐܬ ܐܢ ܐܬ ܐܢ ܐܬ ܐܢ

ܘܐܡܪ ܠܗ ܝܫܘܥ ܐܢ ܒܥܝܬ ܐܢܬ ܕܬܗܘܐ ܫܠܡ ܠܟ ܘܠܒܝܬܟ ܘܠܟܠ ܕܝܠܟ ܘܐܢ ܐܝܬ ܒܪ ܫܠܡܐ ܒܗܘ ܢܢܝܚ ܫܠܡܟ ܥܠܝܗ ܘܐܢ ܠܐ ܢܬܦܢܐ

ⵎⵓⵙⵏⵜ ⵏ ⵜⵉⵎⵣⵉⵖⵜ ⵜⵉⵏⵎⵔⵔⵓⵡⵉⵏ ⵜⵉⵏⵎⵓⵙⵏⵜ ⵏ ⵜⵉⵎⵣⵉⵖⵜ ⵜⵉⵏⵎⵔⵔⵓⵡⵉⵏ
ⵜⵉⵏ

ܡܪܝ ܐܠܗ ܕܫܡܝܐ ܘܐܪܥܐ ܕܥܒܕ ܠܟ ܫܘܒܚܐ ܘܬܫܒܘܚܬܐ ܘܬܘܕܝܬܐ ܘ

ﻟﻤﺎ ﺍﻟﻤﻠﻚ ﺍﻟﻌﻈﻴﻢ ﺍﻟﺬﻱ ﻟﻪ ﺍﻟﻤﺠﺪ ﻭﺍﻟﺴﻠﻄﺎﻥ ﻭﺍﻟﻘﺪﺭﺓ ﻭﺍﻟﻌﺰ ﻭﺍﻟﺠﻼﻝ ﻭﺍﻟﻜﺮﺍﻣﺔ ﻭﺍﻟﺒﻬﺎ ﻭﺍﻟﺘﺴﺒﻴﺢ ﻭﺍﻟﺘﻤﺠﻴﺪ ﻭﺍﻟﺘﺴﺎﺑﻴﺢ ﻭﺍﻟﺘﻬﻠﻴﻞ ﻭﺍﻟﺘﺤﻤﻴﺪ ﻭﺍﻟﺘﻌﻈﻴﻢ ﻭﺍﻟﺘﻘﺪﻳﺲ

ڈچلمەلچڈ سەہ ےنتے لحصا بے حلے
ڈلا ھمتسا ڈاڈے لتتے ےڈے حڈھے
ڈنەڈے چلے للا بے ملحا ڈحمتمے
حڈھے ےلحے ھچلە ڈھے حسلے ےحنے
ڈبے ھلمھے بلا متے ەسے لحکے
ےڈچە ےتکے ےمحلمحمے ےحصا
ڈسڈے حە تکے بے ےڈچە ےتکے بے حجڈمے
ےلے حمھے لحا بے حصا ےھنے ےمے
ڈبلا حابڈے متے لحا ڈلا عەلحے
سڈے ڈھسے حصلا سڈے ےھھڈ ڈھمڈ چلنے
ھڈنے متس لتتا ڈحتے ڈلھے ےنتے
ھحڈھ سڈے ےڈ، ےھڈ لحڈحڈ حابتے ھڈسے
چلنا سڈے ڈلا لحتے ڈاڈے ےنتے
ےھلھے ڈحمے ڈاڈے چلتے ھلنے ڈاڈے حلے
ےھسحڈے لا ڈتکے چلا ڈحڈ ےھسے ھلھے
حصلا ھەڈے ڈاڈے ےڈچە ےنتے ڈچلمەلچڈ
ےڈچە ڈلا حلے ےھسے ےحمے ڈلا ڈحمے
ےلحے لحتسا بے حا ھتتس ھلھے حلے
ڈححسھے بے ڈنڈھڈ لحڈھ ڈنڈے
حڈسے ھڈھے ےڈ، ےھڈ لحڈحڈ چلنا حابتے
ھەسے لححلا ڈلسے متے لحےحلے
حسھے ےچلے سلا سھے ےھھڈ ڈچلمەلچڈ
ملتے ھحلا ھتکے بے حلے ڈلا
حانا ڈچلتے ےڈے حڈتے لڈڈ ھحڈے

ܘܐܡܪ ܠܗ ܐܝܟ ܐܬ ܒܪ ܐܠܗܐ ܘܐܢܐ ܡܫܝܚܐ ܘܐܢ ܐܬ ܡܫܝܚܐ ܘܒܪ ܐܠܗܐ ܐܢܬ

ܐܝܟ ܕܐܬܐ ܐܢܐ ܒܥܠܡ ܕܫܘܒܥ ܒܫܘܒܥ ܀
ܒܫܘܒܥ ܕܒܫܘܒܥ ܕܒܫܘܒܥ ܒܫܘܒܥ ܀

ܘܟܠܡܐ ܕܐܬ ܒܪ ܐܢܫ ܘܐܫܬܟܚ ܠܗ ܒܥܠ ܚܛܗ ܘܐܬ ܒܪ ܐܢܫ ܐܢ ܠܐ ܐܫܬܟܚ ܠܗ ܒܥܠ ܚܛܗ ܐܢ ܐܝܬ ܠܗ ܒܥܠ ܚܛܗ ܐܢ ܠܐ ܐܝܬ

ڪلهه‌ڙ ڪڏهه ڪڏه ڪهڙو ڪهڙو ڪيئن؟
ڪجهه ڪهڙو ڪهڙي ڪهڙي ڪهڙي ڪهڙي:
ڪڏهن ڪهڙو ڪهڙي ڪهڙي ڪهڙي ڪهڙي ڪهڙي؟
ڪهڙي ڪهڙي ڪهڙي ڪهڙي ڪهڙي ڪهڙي.
ڪهڙي ڪهڙي ڪهڙي ڪهڙي ڪهڙي ڪهڙي؟
ڪهڙي ڪهڙي ڪهڙي ڪهڙي ڪهڙي ڪهڙي:

ܐܝܟ ܕܐܢ ܐܝܬ ܒܗ ܚܝܠ ܠܡܥܒܕ ܒܥܠܡ ܗܢܐ ܘܠܐ ܒܥܠܡ ܕܐܬܐ ܐܠܐ ܒܥܠܡ ܕܐܬܐ ܐܬܝ ܠܗ ܠܡܫܝܚܐ ܕܢܗܘܐ ܠܗ ܒܪ ܠܥܠܡ ܥܠܡܝܢ ܐܡܝܢ ܘܐܡܪ ܠܗ ܡܪܝ ܐܢ ܐܢܬ ܗܘ ܕܐܬܐ ܐܢܐ ܗܐ ܐܬܝ ܠܘܬܟ ܘܐܢ ܠܐ ܐܢܬ ܗܘ ܐܢܐ ܗܐ ܐܙܠ ܠܟ ܠܐ ܐܬܐ ܐܢܐ ܠܘܬ ܟܠ ܐܢܫ ܕܐܬܐ ܠܥܠܡ ܐܠܐ ܐܢ ܐܢܐ ܐܬܐ ܠܘܬ ܟܠ ܐܢܫ ܕܐܬܐ ܠܥܠܡ ܐܠܐ ܐܢ ܐܢܐ ܐܬܐ ܐܬܝ ܠܗ ܠܡܫܝܚܐ ܕܢܗܘܐ ܠܗ ܒܪ ܠܥܠܡ ܥܠܡܝܢ ܐܡܝܢ ܘܐܡܪ ܠܗ ܡܪܝ ܐܢ ܐܢܬ ܗܘ ܕܐܬܐ ܐܢܐ ܗܐ ܐܬܝ ܠܘܬܟ ܘܐܢ ܠܐ ܐܢܬ ܗܘ ܐܢܐ ܗܐ ܐܙܠ ܠܟ ܠܐ ܐܬܐ ܐܢܐ ܠܘܬ ܟܠ ܐܢܫ ܕܐܬܐ ܠܥܠܡ ܐܠܐ ܐܢ ܐܢܐ ܐܬܐ ܠܘܬ ܟܠ ܐܢܫ ܕܐܬܐ ܠܥܠܡ ܐܠܐ ܐܢ ܐܢܐ ܐܬܐ ܐܬܝ ܠܗ ܠܡܫܝܚܐ ܕܢܗܘܐ ܠܗ ܒܪ ܠܥܠܡ ܥܠܡܝܢ ܐܡܝܢ ܘܐܡܪ ܠܗ ܡܪܝ ܐܢ ܐܢܬ ܗܘ ܕܐܬܐ ܐܢܐ ܗܐ ܐܬܝ ܠܘܬܟ ܘܐܢ ܠܐ ܐܢܬ ܗܘ ܐܢܐ ܗܐ ܐܙܠ ܠܟ ܠܐ ܐܬܐ ܐܢܐ ܠܘܬ ܟܠ ܐܢܫ ܕܐܬܐ ܠܥܠܡ ܐܠܐ ܐܢ ܐܢܐ ܐܬܐ ܠܘܬ ܟܠ ܐܢܫ ܕܐܬܐ ܠܥܠܡ ܐܠܐ ܐܢ ܐܢܐ ܐܬܐ

ܐܠܐ ܐܢ ܐܬܝ ܒܗ ܡܫܝܚܐ ܘܢܫܪܐ ܒܢ ܒܪ ܐܢܫܐ ܘܢܬܒ ܥܠ ܟܘܪܣܝ ܕܝܩܪܗ

ܘܐܡܪ ܠܗ ܐܝܟ ܐܬ ܒܪ ܐܠܗܐ ܐܢ ܐܬ ܡܠܟܐ ܕܝܫܪܝܠ ׃
ܘܐܡܪ ܠܗ ܢܬܢܐܝܠ ܐܢܐ ܗܘ ܕܐܡܪ ܠܟ ܠܐ ܬܫܬܘܕ ܠܝ ׃
ܘܐܡܪ ܠܗ ܐܝܟ ܐܬ ܒܪ ܐܠܗܐ ׃ ܘܐܡܪ ܠܗ ܢܬܢܐܝܠ ׃
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ܐܢܐ ܗܘ ܕܐܡܪ ܠܟ ܠܐ ܬܫܬܘܕ ܠܝ ׃

ܐܝܟ ܕܐܢ ܐܝܬ ܒܗ ܡܕܡ ܕܫܦܝܪ ܠܐ ܢܗܘܐ ܒܗ ܐܦ ܗܘ

ﻣﺎﺭﻱ ﺍﻟﻬﻲ ﺍﻧﺖ ﺍﻟﻤﺴﻴﺢ ﺍﻟﺬﻱ ﺍﻧﺎ ﺍﺭﻳﺪ ﺍﻥ ﺍﺭﺍﻙ ﻭ

ﻣﺎ ﺑﺪ ﺍﻟﺮ ﺍﻟﻤﻠﻮﻙ ﺍﻟﺬﻱ ﻭﺍﻟﺬﻱ ﻭﻣﻦ
ﻟﻪ ﻓﻮﻕ ﻫﺬﺍ ﻭﻣﻦ ﺍﻟﺮ ﺍﻟﻤﻠﻮﻙ ﻭﺍﻟﺬﻱ ﻭﻣﻦ
ﻟﻪ ﻓﻮﻕ ﻫﺬﺍ ﻭﻣﻦ ﺍﻟﺮ ﺍﻟﻤﻠﻮﻙ ﻭﺍﻟﺬﻱ ﻭﻣﻦ
ﻟﻪ ﻓﻮﻕ ﻫﺬﺍ ﻭﻣﻦ ﺍﻟﺮ ﺍﻟﻤﻠﻮﻙ ﻭﺍﻟﺬﻱ ﻭﻣﻦ
ﻟﻪ ﻓﻮﻕ ﻫﺬﺍ ﻭﻣﻦ ﺍﻟﺮ ﺍﻟﻤﻠﻮﻙ ﻭﺍﻟﺬﻱ ﻭﻣﻦ
ﻟﻪ ﻓﻮﻕ ﻫﺬﺍ ﻭﻣﻦ ﺍﻟﺮ ﺍﻟﻤﻠﻮﻙ ﻭﺍﻟﺬﻱ ﻭﻣﻦ
ﻟﻪ ﻓﻮﻕ ﻫﺬﺍ ﻭﻣﻦ ﺍﻟﺮ ﺍﻟﻤﻠﻮﻙ ﻭﺍﻟﺬﻱ ﻭﻣﻦ
ﻟﻪ ﻓﻮﻕ ﻫﺬﺍ ﻭﻣﻦ ﺍﻟﺮ ﺍﻟﻤﻠﻮﻙ ﻭﺍﻟﺬﻱ ﻭﻣﻦ
ﻟﻪ ﻓﻮﻕ ﻫﺬﺍ ﻭﻣﻦ ﺍﻟﺮ ﺍﻟﻤﻠﻮﻙ ﻭﺍﻟﺬﻱ ﻭﻣﻦ
ﻟﻪ ﻓﻮﻕ ﻫﺬﺍ ﻭﻣﻦ ﺍﻟﺮ ﺍﻟﻤﻠﻮﻙ ﻭﺍﻟﺬﻱ ﻭﻣﻦ
ﻟﻪ ﻓﻮﻕ ﻫﺬﺍ ﻭﻣﻦ ﺍﻟﺮ ﺍﻟﻤﻠﻮﻙ ﻭﺍﻟﺬﻱ ﻭﻣﻦ
ﻟﻪ ﻓﻮﻕ ﻫﺬﺍ ﻭﻣﻦ ﺍﻟﺮ ﺍﻟﻤﻠﻮﻙ ﻭﺍﻟﺬﻱ ﻭﻣﻦ
ﻟﻪ ﻓﻮﻕ ﻫﺬﺍ ﻭﻣﻦ ﺍﻟﺮ ﺍﻟﻤﻠﻮﻙ ﻭﺍﻟﺬﻱ ﻭﻣﻦ
ﻟﻪ ﻓﻮﻕ ﻫﺬﺍ ﻭﻣﻦ ﺍﻟﺮ ﺍﻟﻤﻠﻮﻙ ﻭﺍﻟﺬﻱ ﻭﻣﻦ
ﻟﻪ ﻓﻮﻕ ﻫﺬﺍ ﻭﻣﻦ ﺍﻟﺮ ﺍﻟﻤﻠﻮﻙ ﻭﺍﻟﺬﻱ ﻭﻣﻦ
ﻟﻪ ﻓﻮﻕ ﻫﺬﺍ ﻭﻣﻦ ﺍﻟﺮ ﺍﻟﻤﻠﻮﻙ ﻭﺍﻟﺬﻱ ﻭﻣﻦ
ﻟﻪ ﻓﻮﻕ ﻫﺬﺍ ﻭﻣﻦ ﺍﻟﺮ ﺍﻟﻤﻠﻮﻙ ﻭﺍﻟﺬﻱ ﻭﻣﻦ
ﻟﻪ ﻓﻮﻕ ﻫﺬﺍ ﻭﻣﻦ ﺍﻟﺮ ﺍﻟﻤﻠﻮﻙ ﻭﺍﻟﺬﻱ ﻭﻣﻦ
ﻟﻪ ﻓﻮﻕ ﻫﺬﺍ ﻭﻣﻦ ﺍﻟﺮ ﺍﻟﻤﻠﻮﻙ ﻭﺍﻟﺬﻱ ﻭﻣﻦ
ﻟﻪ ﻓﻮﻕ ﻫﺬﺍ ﻭﻣﻦ ﺍﻟﺮ ﺍﻟﻤﻠﻮﻙ ﻭﺍﻟﺬﻱ ﻭﻣﻦ
ﻟﻪ ﻓﻮﻕ ﻫﺬﺍ ﻭﻣﻦ ﺍﻟﺮ ﺍﻟﻤﻠﻮﻙ ﻭﺍﻟﺬﻱ ﻭﻣﻦ
ﻟﻪ ﻓﻮﻕ ﻫﺬﺍ ﻭﻣﻦ ﺍﻟﺮ ﺍﻟﻤﻠﻮﻙ ﻭﺍﻟﺬﻱ ﻭﻣﻦ
ﻟﻪ ﻓﻮﻕ ﻫﺬﺍ ﻭﻣﻦ ﺍﻟﺮ ﺍﻟﻤﻠﻮﻙ ﻭﺍﻟﺬﻱ ﻭﻣﻦ

ﻭﺍﻟﻤﺎﺀ ﻭﺍﻟﻨﺎﺭ ﻭﺍﻟﺮﻳﺎﺡ ﻭﺍﻟﺒﺤﺎﺭ ﻭﺍﻟﺠﺒﺎﻝ ﻭﺍﻟﺘﻼﻝ ﻭﺍﻟﻮﺍﺩﻱ ﻭﺍﻟﺴﻬﻞ ﻭﺍﻟﺸﺠﺮ ﻭﺍﻟﻨﺒﺎﺕ ﻭﺍﻟﺤﻴﻮﺍﻥ ﻭﺍﻟﻄﻴﺮ ﻭﺍﻟﺤﻮﺕ ﻭﺍﻟﺘﻨﻴﻦ ﻭﺍﻟﺤﻴﺔ ﻭﺍﻟﻌﻘﺮﺏ ﻭﺍﻟﺴﻤﻚ ﻭﺍﻟﺪﻭﺩ ﻭﺍﻟﺪﻭﺍﺏ ﻭﺍﻟﺒﻘﺮ ﻭﺍﻟﻐﻨﻢ ﻭﺍﻟﺠﻤﺎﻝ ﻭﺍﻟﺨﻴﻞ ﻭﺍﻟﺒﻐﺎﻝ ﻭﺍﻟﺤﻤﻴﺮ ﻭﺍﻟﻐﺰﻻﻥ ﻭﺍﻟﻈﺒﺎﺀ ﻭﺍﻟﺜﻌﺎﻟﺐ ﻭﺍﻟﺬﺋﺎﺏ ﻭﺍﻟﺴﺒﺎﻉ ﻭﺍﻟﻘﺮﺩ ﻭﺍﻟﻔﺄﺭ ﻭﺍﻟﺠﺮﺫﺍﻥ ﻭﺍﻟﻌﺼﺎﻓﻴﺮ ﻭﺍﻟﺤﺠﻞ ﻭﺍﻟﻨﻤﻞ ﻭﺍﻟﺠﺮﺍﺩ ﻭﺍﻟﺒﻌﻮﺽ ﻭﺍﻟﺒﻌﻮﺽ ﻭﺍﻟﺒﺮﻏﻮﺙ ﻭﺍﻟﻀﻔﺎﺩﻉ ﻭﺍﻟﺴﻠﺤﻔﺎﺓ ﻭﺍﻟﺴﻠﻴﺦ ﻭﺍﻟﺴﻠﻴﺦ ﻭﺍﻟﺴﻠﻴﺦ

ⲁⲛⲟⲕ ⲡⲉ ⲡⲓⲱⲧ ⲛ̀ⲧⲉ ⲡⲓⲱⲧ ⲛ̀ⲧⲉ ⲡⲓⲱⲧ ⲛ̀ⲧ

ܡܢ ܫܡܝܐ ܐܬܐ ܠܗ ܒܥܘܬ ܠܗ ܒܗ ܡܚܟܝ ܘ
ܠ ܡܢ ܕܐܡܪ ܐܢܐ ܫܡܥ ܐܢܐ ܕܐܡܪ ܠ ܡܢ ܕܐܡܪ ܐܢܐ ܫܡܥ ܐܢܐ ܕܐܡܪ ܠ
ܘ ܐܢ ܡܢ ܕܐܡܪ ܐܢܐ ܫܡܥ ܐܢܐ ܕܐܡܪ ܠ ܡܢ ܕܐܡܪ ܐܢܐ ܫܡܥ ܐܢܐ ܕܐܡܪ ܠ
ܐ

ܐܝܟ ܕܐܢ ܐܝܬ ܒܗ ܡܕܡ ܕܫܘܝ ܠܡܫܬܡܥ ܒܗ ܐܢ ܐܝܬ ܒܗ ܡܕܡ ܕܫܘܝ ܠܡܫܬܡܥ ܒܗ

ܐܢܐ ܗܘܝܬ ܥܡ ܐܒܗܬܝ ܟܕ ܗܘܝܬ ܛܠܝܐ ܥܡ ܐܡܝ ܒܒܝܬ ܐܒܝ ܘܐܡܝ ܐܢܐ ܗܘܝܬ ܒܪ ܪܟ ܘܝܚܝܕ ܩܕܡ ܐܒܝ ܘܐܡܝ ܐܢܐ ܗܘܝܬ ܒܪ ܪܟ ܘܝܚܝܕ ܩܕܡ ܐܒܝ ܘܐܡܝ ܘܐܢܐ ܗܘܝܬ ܡܠܦ ܠܗܘܢ ܘܐܡܪ ܠܝ ܠܐ ܢܫܟܚ ܠܒܒܟ ܡܠܝ ܕܐܢܐ ܐܡܪ ܠܟ ܐܟܘ ܢܛܪ ܠܝ ܘܐܢܐ ܐܢܛܪ ܠܟ ܘܐܢܐ ܐܫܬܕܐ ܠܟ ܒܟܠ ܕܒܪ ܕ

ﻣﺎﺭﻱ ﺍﻟﻠﻬﻢ ﺍﺭﺣﻢ ﻭﺍﻏﻔﺮ ﻟﻌﺒﺪﻙ ﻓﻼﻥ ﻭﺍﺟﻌﻞ ﻣﺜﻮﺍﻩ ﻓﻲ ﺍﻟﻔﺮﺩﻭﺱ ﻭﺍﺟﻌﻞ ﻟﻪ ﻧﺼﻴﺒﺎ ﻣﻊ ﺍﻟﻘﺪﻳﺴﻴﻦ ﻭﺍﻟﺼﺪﻳﻘﻴﻦ ﻭﺍﻟﺸﻬﺪﺍﺀ ﻭﺍﻟﺼﺪﻳﻘﺎﺕ ﻭﺍﻟﺼﺎﻟﺤﻴﻦ ﻭﺍﻟﺼﺎﻟﺤﺎﺕ ﻭﺍﻟﻤﺨﺘﺎﺭﻳﻦ ﻭﺍﻟﻤﺨﺘﺎﺭﺍﺕ ﻭﺍﻟﺮﺍﻗﺪﻳﻦ ﻭﺍﻟﺮﺍﻗﺪﺍﺕ ﻭﺍﻟﻤﺘﻮﺳﻠﻴﻦ ﻭﺍﻟﻤﺘﻮﺳﻼﺕ ﻭﺍﻟﻤﺘﻌﺒﺪﻳﻦ ﻭﺍﻟﻤﺘﻌﺒﺪﺍﺕ ﻭﺍﻟﻤﺘﺒﺘﻠﻴﻦ ﻭﺍﻟﻤﺘﺒﺘﻼﺕ ﻭﺍﻟﻤﺘﺮﻫﺒﻴﻦ ﻭﺍﻟﻤﺘﺮﻫﺒﺎﺕ ﻭﺍﻟﻤﺘﻨﺴﻜﻴﻦ ﻭﺍﻟﻤﺘﻨﺴﻜﺎﺕ ﻭﺍﻟﻤﺘﺠﺮﺩﻳﻦ ﻭﺍﻟﻤﺘﺠﺮﺩﺍﺕ ﻭﺍﻟﻤﺘﺤﻨﻔﻴﻦ ﻭﺍﻟﻤﺘﺤﻨﻔﺎ

ܫܡܥ ܡܪܝ ܒܟ ܠܗ ܕܐܝܬ ܒܗ ܚܘܒܐ ܕܐܒ ܘܒܪ ܘܪܘܚܐ ܩܕܝܫܐ ܘܐܚܕ ܒܗ

١ ܐܡܪ ܠܗ ܫܡܥܘܢ ܟܐܦܐ ܐܝܬ ܠܟ ܫܘܒܚܐ ܕܐܠܗܐ ܐܝ ܐܢܐ ܐܡܪ ܠܟ ܕܐ

ܗܘ ܕܐ ܕܐ ܕܐ

ܘܐܡܪ ܠܗ ܐܝܟ ܐܢܬ ܫܡܥ ܠܝ ܘܐܢܐ ܐܫܡܥ ܠܟ ܘܐܢ ܐܢܬ ܡܫܟܚ ܠܝ ܐܢܐ ܐܫܟܚ

ܐܝܟ ܕܐܢܐ ܐܡܪ ܠܟ ܐܬܬ ܠܝ ܒܪ ܐܢܫ ܕܐܬ ܠܝ ܒܪ ܐܢܫ ܕܐܬ ܠܝ ܒܪ ܐܢܫ ܕܐ

ܐܝܟ ܕܐܢ ܠܐ ܢܫܬܟܚ ܒܗ ܐܢܫ ܐܚܪ ܠܥܠܡ ܀
ܘܐܦ ܒܢܝ ܒܢܝ ܐܢܫܐ ܥܡ ܐܠܗܐ ܀
ܕܐܢ ܠܐ ܢܫܬܟܚ ܒܗ ܐܢܫ ܐܚܪ ܠܥܠܡ ܀
ܘܐܦ ܒܢܝ ܒܢܝ ܐܢܫܐ ܥܡ ܐܠܗܐ ܀
ܐܝܟ

ڕەحمەتی خوای لێبێت ئەو کەسەی کە
دەڵێت ئەم کتێبە بۆ کێیە؟ ئەم کتێبە
بۆ هەموو کەسێکە کە ئیمانی بە خوا
هێناوە و ئەو کەسانەی کە ئیمانیان
نییە و ئەو کەسانەی کە ئیمانیان
لاواز بووە و ئەو کەسانەی کە
ئیمانیان بەهێز بووە و ئەو کەسانەی
کە ئیمانیان بەهێز بووە و ئەو
کەسانەی کە ئیمانیان لاواز بووە
و ئەو کەسانەی کە ئیمانیان نییە
و ئەو کەسانەی کە ئیمانیان هەی

ܕܒܠ ܡܢ ܒܝܬ ܐܠܗ ܒܠ ܕܢ ܀
ܕܐ ܕܝ ܡܬܦܠܓ ܒܝ ܡܢ ܟܠ ܕܒܪ ܐܢܫ ܀
ܕܒܠ ܡܢ ܒܝܬ ܐܠܗ ܒܠ ܕܢ ܀
ܡܢ ܕܐܝܟ ܕܒܪ ܕܐܢ ܐܫܬܟܚ ܠܟ ܀
ܕܐ ܐܢ ܐܫ ܠܐ ܡܫܟܚ ܠܟ ܀
ܐܢ ܐܝܟ ܕܐ ܐܫ ܠܐ ܡܫܟܚ ܠܟ ܀
ܐܢ ܐܝܟ ܕܐ ܐܫ ܠܐ ܡܫܟܚ ܠܟ ܀
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ܐܢ ܐܝܟ ܕܐ ܐܫ ܠܐ ܡܫܟܚ ܠܟ ܀

ڈ ڈ ڈ

ܠ ܫܡܥ ܡܠܟ ܐܡܪ ܕܟ ܕܒ ܐ ܕ ܐ ܕ ܐ ܕ

ﻭﺍﻟﻠﻪ ﺍﻟﻤﻮﻓﻖ ﻟﻠﺼﻮﺍﺏ ﻭﺍﻟﻴﻪ ﺍﻟﻤﺮﺟﻊ ﻭﺍﻟﻤﺂﺏ ﻭﺻﻠﻰ ﺍﻟﻠﻪ ﻋﻠﻰ ﺳﻴﺪﻧﺎ ﻣﺤﻤﺪ ﻭﺁﻟﻪ ﻭﺻﺤﺒﻪ ﻭﺳﻠﻢ ﺗﺴﻠﻴﻤﺎ ﻛﺜﻴﺮﺍ ﻛﺘﺒﻪ ﺍﻟﻔﻘﻴﺮ ﺇﻟﻰ ﺭﺣﻤﺔ ﺭﺑﻪ ﺍﻟﻐﻨﻲ ﻣﺤﻤﺪ ﺑﻦ ﺍﺣﻤﺪ ﺑﻦ ﻋﺒﺪ ﺍﻟﻘﺎﺩﺭ ﺍﻟﻔﺎﺳﻲ ﻋﻔﻰ ﺍﻟﻠﻪ ﻋﻨﻪ ﻭﻋﻦ ﻭﺍﻟﺪﻳﻪ ﻭﻣﺸﺎﻳﺨﻪ ﻭﺟﻤﻴﻊ ﺍﻟﻤﺴﻠﻤﻴﻦ ﺁﻣﻴﻦ ﺁﻣﻴﻦ ﺁﻣﻴﻦ ﻭﻗﺪ ﻭﻗﻊ ﺍﻟﻔﺮﺍﻍ ﻣﻦ ﻧﺴﺨﻬﺎ ﻳﻮﻡ ﺍﻟﺨﻤﻴﺲ ﺍﻟﺴﺎﺩﺱ ﻋﺸﺮ ﻣﻦ ﺷﻬﺮ ﺭﺑﻴﻊ ﺍﻟﺜﺎﻧﻲ ﻋﺎﻡ ﺍﺛﻨﻴﻦ ﻭﺛﻼﺛﻴﻦ ﻭﻣﺎﺋﺘﻴﻦ ﻭﺃﻟﻒ ﻭﺍﻟﺤﻤﺪ ﻟﻠﻪ ﻭﺣﺪﻩ ﻭﺻﻠﻰ ﺍﻟﻠﻪ ﻋﻠﻰ ﺳﻴﺪﻧﺎ ﻣﺤﻤﺪ ﻭﺁﻟﻪ ﻭﺻﺤﺒﻪ ﻭﺳﻠﻢ ﺗﺴﻠﻴﻤﺎ ﻛﺜﻴﺮﺍ ﻛﺘﺒﻪ ﺍﻟﻔﻘﻴﺮ ﺇﻟﻰ ﺭﺣﻤﺔ ﺭﺑﻪ ﺍﻟﻐﻨﻲ ﻣﺤﻤﺪ ﺑﻦ ﺍﺣﻤﺪ ﺑﻦ ﻋﺒﺪ ﺍﻟﻘﺎﺩﺭ ﺍﻟﻔﺎﺳﻲ ﻋﻔﻰ ﺍﻟﻠﻪ ﻋﻨﻪ ﻭﻋﻦ ﻭﺍﻟﺪﻳﻪ ﻭﻣﺸﺎﻳﺨﻪ ﻭﺟﻤﻴﻊ ﺍﻟﻤﺴﻠﻤﻴﻦ ﺁﻣﻴﻦ ﺁﻣﻴﻦ ﺁﻣﻴﻦ ﻭﻗﺪ ﻭﻗﻊ ﺍﻟﻔﺮﺍﻍ ﻣﻦ ﻧﺴﺨﻬﺎ ﻳﻮﻡ ﺍﻟﺨﻤﻴﺲ ﺍﻟﺴﺎﺩﺱ ﻋﺸﺮ ﻣﻦ ﺷﻬﺮ ﺭﺑﻴﻊ ﺍﻟﺜﺎﻧﻲ ﻋﺎﻡ ﺍﺛﻨﻴﻦ ﻭﺛﻼﺛﻴﻦ ﻭﻣﺎﺋﺘﻴﻦ ﻭﺃﻟﻒ

ܐܝܟ ܕܐܡܪ ܡܪܝ ܝܫܘܥ ܠܬܠܡܝܕܘܗܝ ܐܢ ܐܝܬ ܠܟܘܢ ܐܡܘܢܐ ܟܚܒܐ ܕܚܪܕܠ
ܐܝܟ ܟܪܝܢ ܕܐܢ ܐܡܪ ܠܗܕܐ ܛܘܪܐ ܐܬܥܩܪ ܘܐܬܪܡܐ ܒܝܡ ܝܡܐ ܘܠܐ ܢܣܟ
ܒܠܒܘܗܝ ܐܠܐ ܡܗܝܡܢ ܕܡܐ ܕܐܡܪ ܢܗܘܐ ܠܗ ܐܝܟ ܕܐܡܪ ܠܟ ܐܢ ܐܝܬ ܠܟ
ܐܡܘܢܐ ܟܚܒܐ ܕܚܪܕܠ ܘܐܡܪ ܠܗܕܐ ܬܘܬܐ ܐܬܥܩܪ ܘܐܬܪܡܐ ܒܝܡ ܝܡܐ
ܘܠܐ ܢܣܟ ܒܠܒܟ ܐܠܐ ܡܗܝܡܢ ܕܡܐ ܕܐܡܪ ܢܗܘܐ ܠܗ ܐܝܟ ܕܐܡܪ ܠܟ ܐܢ
ܐܝܬ ܠܟ ܐܡܘܢܐ ܟܚܒܐ ܕܚܪܕܠ ܘܐܡܪ ܠܗܕܐ ܬܘܬܐ ܐܬܥܩܪ ܘܐܬܪܡܐ ܒܝܡ
ܝܡܐ ܘܠܐ ܢܣܟ ܒܠܒܟ ܐܠܐ ܡܗܝܡܢ ܕܡܐ ܕܐܡܪ ܢܗܘܐ ܠܗ ܐܝܟ ܕܐܡܪ ܠܟ
ܐܢ ܐܝܬ ܠܟ ܐܡܘܢܐ ܟܚܒܐ ܕܚܪܕܠ ܘܐܡܪ ܠܗܕܐ ܬܘܬܐ ܐܬܥܩܪ ܘܐܬܪܡܐ
ܒܝܡ ܝܡܐ ܘܠܐ ܢܣܟ ܒܠܒܟ ܐܠܐ ܡܗܝܡܢ ܕܡܐ ܕܐܡܪ ܢܗܘܐ ܠܗ ܐܝܟ ܕܐܡܪ
ܠܟ

ꠇꠤ ꠅꠞ ꠇꠞꠣ ꠇꠞꠣ. ꠇꠞꠣꠞꠣꠇꠞ ꠇꠞꠣꠞꠣꠇꠞ ꠇꠤꠞ
ꠞꠣ ꠇꠞꠣ ꠇꠞꠣ ꠇꠞꠣꠞꠣꠇꠞ ꠇꠞꠣꠞꠣꠇꠞ ꠇꠞꠣꠞꠣꠇꠞ
ꠇꠞꠣꠞꠣꠇꠞ ꠇꠞꠣꠞꠣꠇꠞ

ܗܘ ܕܐܝܬ ܠܗ ܒܪ ܐܘ ܒܪܬ ܐܘ ܐܢܬ ܐܘ ܒܥܝܪ ܐܘ ܒܥܝܪܬܐ ܐܘ ܥܒܕ ܐܘ ܐܡܬ ܐܘ ܥܒܕܬܐ ܐܘ ܟܠ ܡܕܡ ܕܐܝܬ ܠܗ ܢܦܫ ܚܝܐ ܒܥܠ ܕܡ ܐܘ ܕܠܐ ܒܥܠ ܕܡ ܐܘ ܕܡܝܬ ܐܘ ܕܠܐ ܡܝܬ ܐܘ ܕܠܐ ܢܦܫ ܚܝܐ

ܐܬܐ ܕܐܠܗܐ ܘܐܬܐ ܕܐܠܗܐ ܘܐܬܐ ܕܐܠܗܐ ܘ

ܐ ܕܒܝܬ ܐܠܗ̈ܐ ܕܐܝܬ ܒܗ ܫܘܠܛܢ ܘܟܗ̈ܢܐ ܘܠܝ̈ܐ ܘܟܠ ܡܢ ܕܢܫ̈ܐ ܕܒܝܬ ܐܠܗ̈ܐ ܗܢ

ܕܒܫܡܝ ܡܪܝ ܐܠܗܐ ܐܒܐ ܘܒܪܗ ܘܪܘܚܐ ܩܕܝܫܐ ܚܕ ܐܠܗܐ ܗܘ ܐܡܝܢ ܘܐܡܝܢ ܘܐܡܝܢ ܀

ܐܒܐ ܕܫܡܝܐ ܘܐܪܥܐ ܘܝܡܐ ܘܟܠ ܡܐ ܕܒܗܝܢ ܐܢܬ ܗܘ ܕܒܪܝܬ ܠܟܠ ܒܪܝܬܐ ܘܠܟܠ ܥܒܕܐ ܘܠܟܠ ܡܐ ܕܐܝܬ ܠܟ ܐܢܬ ܗܘ ܕܡܚܝܬ ܠܟܠ ܡܐ ܕܒܪܝܬ ܘܠܟ ܐܢܬ ܗܘ ܕܡܫܒܚ

ڈڈ ھصڈھ ھاں ڈسڈ ڈھ ڈسسے :
ھھسسے ڈھ ھھھ ھھ ڈھڈ سے ؛
ڈ ھڈڈ ھھھ ڈھڈ ھھاسسے :
ھڈڈ ڈھ ھھ ڈ ھھسے ھھاسسے ؛
ڈھ ڈڈ ڈھ ھھ سھ ڈھھھے :
ھڈڈ ھھ ڈڈ ھھھ ڈھڈ ھھھ ھھ ڈڈ
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ھڈڈ ھھ ڈھڈ ھھھ ڈھڈ ھھھ ڈھ :
ھڈڈ ھھھ ڈھڈ ھھھ ڈھڈ ھھھ ڈھ ؛
ھڈڈ ھھ ڈھڈ ھھھ ڈھڈ ھھھ ڈھ :
ھڈڈ ھھھ ڈھڈ ھھھ ڈھڈ ھھھ ڈھ ؛

ܐܝܟ ܕܐܡܪ ܡܪܝ ܫܠܡ ܠܟ ܒܪ ܐܢܫ ܟܕ ܫܡܥ ܠܟ ܫܘܒܚ ܠܐ ܐܬ ܠܗ ܠܡܐ ܕܐܡܪ

ⲙⲡⲣⲟⲥⲕⲩⲛⲉⲓ ⲙⲙⲟⲥ ⲉⲡⲓⲥⲧⲏⲗⲏ ⲛⲧⲉ ⲡⲓⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲡⲉⲧⲣⲟⲥ ⲙⲡⲣⲟⲥⲕⲩⲛⲉⲓ ⲙⲙⲟⲥ ⲉⲡⲓⲥⲧⲏⲗⲏ ⲛⲧⲉ ⲡⲓⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲡⲁⲩⲗⲟⲥ ⲙⲡⲣⲟⲥⲕⲩⲛⲉⲓ ⲙⲙⲟⲥ ⲉⲡⲓⲥⲧⲏⲗⲏ ⲛⲧⲉ ⲡⲓⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲓⲱⲁⲛⲛⲏⲥ ⲡⲓⲙⲁⲑⲏⲧⲏⲥ ⲙⲡⲣⲟⲥⲕⲩⲛⲉⲓ ⲙⲙⲟⲥ ⲉⲡⲓⲥⲧⲏⲗⲏ ⲛⲧⲉ ⲡⲓⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲙⲁⲣⲕⲟⲥ ⲡⲓⲉⲩⲁⲅⲅⲉⲗⲓⲥⲧⲏⲥ ⲙⲡⲣⲟⲥⲕⲩⲛⲉⲓ ⲙⲙⲟⲥ ⲉⲡⲓⲥⲧⲏⲗⲏ ⲛⲧⲉ ⲡⲓⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲗⲟⲩⲕⲁⲥ ⲡⲓⲉⲩⲁⲅⲅⲉⲗⲓⲥⲧⲏⲥ ⲙⲡⲣⲟⲥⲕⲩⲛⲉⲓ ⲙⲙⲟⲥ ⲉⲡⲓⲥⲧⲏⲗⲏ ⲛⲧⲉ ⲡⲓⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲙⲁⲧⲑⲉⲟⲥ ⲡⲓⲉⲩⲁⲅⲅⲉⲗⲓⲥⲧⲏⲥ ⲙⲡⲣⲟⲥⲕⲩⲛⲉⲓ ⲙⲙⲟⲥ ⲉⲡⲓⲥⲧⲏⲗⲏ ⲛⲧⲉ ⲡⲓⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲗⲟⲩⲕⲁⲥ ⲡⲓⲉⲩⲁⲅⲅⲉⲗⲓⲥⲧⲏⲥ ⲙⲡⲣⲟⲥⲕⲩⲛⲉⲓ ⲙⲙⲟⲥ ⲉⲡⲓⲥⲧⲏⲗⲏ ⲛⲧⲉ ⲡⲓⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲓⲱⲁⲛⲛⲏⲥ ⲡⲓⲙⲁⲑⲏⲧⲏⲥ ⲙⲡⲣⲟⲥⲕⲩⲛⲉⲓ ⲙⲙⲟⲥ ⲉⲡⲓⲥⲧⲏⲗⲏ ⲛⲧⲉ ⲡⲓⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲡⲁⲩⲗⲟⲥ ⲙⲡⲣⲟⲥⲕⲩⲛⲉⲓ ⲙⲙⲟⲥ ⲉⲡⲓⲥⲧⲏⲗⲏ ⲛⲧⲉ ⲡⲓⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲡⲉⲧⲣⲟⲥ ⲙⲡⲣⲟⲥⲕⲩⲛⲉⲓ ⲙⲙⲟⲥ ⲉⲡⲓⲥⲧⲏⲗⲏ ⲛⲧⲉ ⲡⲓⲁⲡⲟⲥⲧⲟⲗⲟⲥ

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ܐܝܟ ܕܐܢܫ ܠܐ ܢܫܬܘܩ ܡܢ ܡܠܐ ܕܐܠܗܐ ܐܦ ܠܐ ܡܢ ܡܠܐ ܕܐܢܫ ܐܠܐ

ﻭﺍﻟﻠﻪ ﺍﻟﻤﻮﻓﻖ ﻟﻠﺼﻮﺍﺏ ﻭﺍﻟﻴﻪ ﺍﻟﻤﺮﺟﻊ ﻭﺍﻟﻤﺂﺏ ۞
ﻭﻗﺪ ﺍﺳﺘﺨﺮﺟﺖ ﻫﺬﻩ ﺍﻟﻤﺴﺎﺋﻞ ﻭﺍﻟﺠﻮﺍﺑﺎﺕ ﻣﻦ ﻛﺘﺎﺏ ﺍﻟﻤﺴﺎﺋﻞ ۞
ﻭﻫﻲ ﺍﻟﺘﻲ ﺳﺄﻟﻪ ﻋﻨﻬﺎ ﺍﻟﻤﻠﻚ ﺍﻟﻌﺎﺩﻝ ﺍﻟﻤﻈﻔﺮ ﺷﻤﺲ ﺍﻟﺪﻳﻦ ۞
ﺍﺑﻦ ﺍﻟﻤﻠﻚ ﺍﻟﻌﺎﺩﻝ ﻧﻮﺭ ﺍﻟﺪﻳﻦ ﻣﺤﻤﻮﺩ ﺭﺣﻤﻪ ﺍﻟﻠﻪ ۞
ﻭﻗﺪ ﺍﺳﺘﺨﺮﺟﺖ ﻫﺬﻩ ﺍﻟﻤﺴﺎﺋﻞ ﻭﺍﻟﺠﻮﺍﺑﺎﺕ ﻣﻦ ﻛﺘﺎﺏ ﺍﻟﻤﺴﺎﺋﻞ ۞
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ﻭﺍﻟﻠﻪ ﺍﻋﻠﻢ ﺑﺎﻟﺼﻮﺍﺏ ﻭﺍﻟﻴﻪ ﺍﻟﻤﺮﺟﻊ ﻭﺍﻟﻤﺂﺏ ﻭﺻﻠﻰ ﺍﻟﻠﻪ ﻋﻠﻰ ﺳﻴﺪﻧﺎ ﻣﺤﻤﺪ ﻭﺍﻟﻪ ﻭﺻﺤﺒﻪ ﻭﺳﻠﻢ ﺗﺴﻠﻴﻤﺎ ﻛﺜﻴﺮﺍ ﻛﺜﻴﺮﺍ ﺍﻟﻰ ﻳﻮﻡ ﺍﻟﺪﻳﻦ ﺍﻣﻴﻦ ﻳﺎ ﺭﺏ ﺍﻟﻌﺎﻟﻤﻴﻦ ﺍﻟﻠﻬﻢ ﺍﻏﻔﺮ ﻟﻜﺎﺗﺒﻪ ﻭﻟﻘﺎﺭﺋﻪ ﻭﻟﻤﻦ ﻧﻈﺮ ﻓﻴﻪ ﻭﻟﻤﻦ ﺩﻋﺎ ﻟﻪ ﺑﺎﻟﻤﻐﻔﺮﺓ ﻭﻟﻮﺍﻟﺪﻳﻪ ﻭﻟﺠﻤﻴﻊ ﺍﻟﻤﺴﻠﻤﻴﻦ ﻭﺍﻟﻤﺴﻠﻤﺎﺕ ﺍﻟﺤﻤﺪ ﻟﻠﻪ ﺭﺏ ﺍﻟﻌﺎﻟﻤﻴﻦ ﻭﺻﻠﻰ ﺍﻟﻠﻪ ﻋﻠﻰ ﺳﻴﺪﻧﺎ ﻣﺤﻤﺪ ﻭﺍﻟﻪ ﻭﺻﺤﺒﻪ ﻭﺳﻠﻢ ﺗﺴﻠﻴﻤﺎ ﻛﺜﻴﺮﺍ ﻛﺜﻴﺮﺍ ﺍﻟﻰ ﻳﻮﻡ ﺍﻟﺪﻳﻦ ﺍﻣﻴﻦ ﻳﺎ ﺭﺏ ﺍﻟﻌﺎﻟﻤﻴﻦ ﺍﻟﻠﻬﻢ ﺍﻏﻔﺮ ﻟﻜﺎﺗﺒﻪ ﻭﻟﻘﺎﺭﺋﻪ ﻭﻟﻤﻦ ﻧﻈﺮ ﻓﻴﻪ ﻭﻟﻤﻦ ﺩﻋﺎ ﻟﻪ ﺑﺎﻟﻤﻐﻔﺮﺓ ﻭﻟﻮﺍﻟﺪﻳﻪ ﻭﻟﺠﻤﻴﻊ ﺍﻟﻤﺴﻠﻤﻴﻦ ﻭﺍﻟﻤﺴﻠﻤﺎﺕ

ﻣﺎﺭ ﺍﻳﻠﻴﺎ ﺍﻟﻤﻌﺠﺰﺍﺗﻲ ﺍﻟﺴﻼﻡ

ﻭﻟﻤﺎ ﺍﺭﺍﺩ ﺍﻟﺮﺏ ﺍﻥ ﻳﺼﻌﺪ ﺍﻳﻠﻴﺎ ﺍﻟﻰ ﺍﻟﺴﻤﺎﺀ ﺑﺰﻭﺑﻌﺔ ﻋﺎﺻﻔﺔ ﻓﺎﺗﻰ ﺍﻳﻠﻴﺎ ﻭﺍﻟﻴﺸﻊ ﻣﻦ ﺍﻟﺠﻠﻠﻴﻞ ﺍﻟﻰ ﺍﻟﻴﺮﺩﻥ ﻭﻗﺎﻝ ﻟﻪ ﺍﻳﻠﻴﺎ ﺍﻗﻌﺪ ﻫﻬﻨﺎ ﻷﻥ ﺍﻟﺮﺏ ﻗﺪ ﺍﺭﺳﻠﻨﻲ ﺍﻟﻰ ﺍﻟﻴﺮﺩﻥ ﻓﻘﺎﻝ ﻟﻪ ﺍﻟﻴﺸﻊ ﺣﻲ ﺍﻟﺮﺏ ﻭﺣﻲ ﻧﻔﺴﻚ ﺍﻧﻲ ﻻ ﺍﺗﺮﻛﻚ ﻓﺎﺗﻴﺎ ﺍﻟﻰ ﺍﻟﻴﺮﺩﻥ ﻭﻗﻒ ﺍﺛﻨﺎﻥ ﻣﻦ ﺑﻨﻲ ﺍﻻﻧﺒﻴﺎ ﻭﻣﻀﻴﺎ ﻭﻭﻗﻔﺎ ﺍﺯﺍﺀ ﺍﻟﻴﺮﺩﻥ ﻭﺍﺧﺬ ﺍﻳﻠﻴﺎ ﺭﺩﺍﺀﻩ ﻭﻟﻔﻪ ﻭﺿﺮﺏ ﺑﻪ ﺍﻟﻤﺎﺀ ﻓﺎﻧﻔﻠﻖ ﻭﻋﺒﺮ ﻫﻮ ﻭﺍﻟﻴﺸﻊ ﻓﻲ ﺍﻟﻴﺒﺴﺔ ﻓﻠﻤﺎ ﻋﺒﺮﺍ ﻗﺎﻝ ﺍﻳﻠﻴﺎ ﻟﺘﻠﻤﻴﺬﻩ ﺍﻟﻴﺸﻊ ﺍﻃﻠﺐ ﻣﺎﺫﺍ ﺍﻓﻌﻞ ﻟﻚ ﻗﺒﻞ ﺍﻥ ﺍﺭﺗﻔﻊ ﻋﻨﻚ ﻓﻘﺎﻝ ﻟﻪ ﺍﻟﻴﺸﻊ ﻟﻴﻜﻦ ﻟﻲ ﻧﺼﻴﺐ ﻣﻀﺎﻋﻒ ﻣﻦ ﺭﻭﺣﻚ ﻓﻘﺎﻝ ﻟﻪ ﺍﻳﻠﻴﺎ ﺍﻧﻚ ﻗﺪ ﺳﺄﻟﺖ ﺳﺆﺍﻻ ﺻﻌﺒﺎ ﻓﺎﻥ ﺭﺍﻳﺘﻨﻲ ﺣﻴﻦ ﺍﺭﺗﻔﻊ ﻋﻨﻚ ﻓﻴﻜﻮﻥ ﻟﻚ ﻣﺎ ﺗﻘﻮﻝ ﻭﺍﻥ ﻟﻢ ﺗﺮﻧﻲ ﻓﻼ ﻳﻜﻮﻥ ﻟﻚ ﻓﺒﻴﻨﻤﺎ ﻫﻤﺎ ﻳﺘﻤﺸﻴﺎﻥ ﻭﻳﺘﻜﻠﻤﺎﻥ ﺍﺫ ﺑﻤﺮﻛﺒﺔ ﻣﻦ ﻧﺎﺭ ﻭﺧﻴﻮﻝ ﻣﻦ ﻧﺎﺭ ﻓﻔﺼﻠﺖ ﺑﻴﻨﻬﻤﺎ ﻭﺻﻌﺪ ﺍﻳﻠﻴﺎ ﺑﺰﻭﺑﻌﺔ ﺍﻟﻰ ﺍﻟﺴﻤﺎﺀ ﻓﺮﺁﻩ ﺍﻟﻴﺸﻊ ﻭﻫﻮ ﻳﺼﻌﺪ ﻓﺼﺎﺡ ﻭﻗﺎﻝ ﻳﺎ ﺍﺑﺘﺎﻩ ﻳﺎ ﺍﺑﺘﺎﻩ ﻣﺮﻛﺒﺔ ﺍﺳﺮﺍﺋﻴﻞ ﻭﻓﺮﺳﺎﻧﻪ ﻓﻠﻢ ﻳﺮﻩ ﺑﻌﺪ ﻓﺎﺧﺬ ﺛﻴﺎﺑﻪ ﻭﺷﻘﻬﺎ ﺷﻘﻴﻦ ﻭﺭﺟﻊ ﻭﻭﻗﻒ ﻋﻠﻰ ﺷﻂ ﺍﻟﻴﺮﺩﻥ ﻭﺍﺧﺬ ﺭﺩﺍﺀ ﺍﻳﻠﻴﺎ ﺍﻟﺬﻱ ﺳﻘﻂ ﻋﻨﻪ ﻭﺿﺮﺏ ﺑﻪ ﺍﻟﻤﺎﺀ ﻭﻗﺎﻝ ﺍﻳﻦ ﻫﻮ ﺍﻟﺮﺏ ﺍﻟﻪ ﺍﻳﻠﻴﺎ ﻫﻮ ﻫﻮ ﻭﺿﺮﺏ ﺑﺎﻟﻤﺎﺀ ﻓﺎﻧﻔﻠﻖ ﻭﻋﺒﺮ ﺍﻟﻴﺸﻊ ﻓﻠﻤﺎ ﺭﺁﻩ ﺑﻨﻮ ﺍﻻﻧﺒﻴﺎ ﻗﺎﻟﻮﺍ ﻗﺪ ﺍﺳﺘﻘﺮ ﺭﻭﺡ ﺍﻳﻠﻴﺎ ﻋﻠﻰ ﺍﻟﻴﺸﻊ ﻓﺠﺎﺀﻭﺍ ﺍﻟﻴﻪ ﻭﺳﺠﺪﻭﺍ ﻟﻪ ﺍﻟﻰ ﺍﻻﺭﺽ

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ﺍﻟﺤﻤﺪ ﷲ ﺍﻟﺬﻱ ﺧﻠﻖ ﺍﻟﺴﻤﻮﺍﺕ ﻭﺍﻷﺭﺽ
ﻭﺟﻌﻞ ﺍﻟﻈﻠﻤﺎﺕ ﻭﺍﻟﻨﻮﺭ ﺛﻢ ﺍﻟﺬﻳﻦ ﻛﻔﺮﻭﺍ
ﺑﺮﺑﻬﻢ ﻳﻌﺪﻟﻮﻥ ﻫﻮ ﺍﻟﺬﻱ ﺧﻠﻘﻜﻢ ﻣﻦ ﻃﻴﻦ
ﺛﻢ ﻗﻀﻰ ﺃﺟﻼ ﻭﺃﺟﻞ ﻣﺴﻤﻰ ﻋﻨﺪﻩ ﺛﻢ ﺃﻧﺘﻢ
ﺗﻤﺘﺮﻭﻥ ﻭﻫﻮ ﺍﷲ ﰲ ﺍﻟﺴﻤﻮﺍﺕ ﻭﰲ ﺍﻷﺭﺽ
ﻳﻌﻠﻢ ﺳﺮﻛﻢ ﻭﺟﻬﺮﻛﻢ ﻭﻳﻌﻠﻢ ﻣﺎ ﺗﻜﺴﺒﻮﻥ
ﻭﻣﺎ ﺗﺄﺗﻴﻬﻢ ﻣﻦ ﺁﻳﺔ ﻣﻦ ﺁﻳﺎﺕ ﺭﺑﻬﻢ ﺇﻻ
ﻛﺎﻧﻮﺍ ﻋﻨﻬﺎ ﻣﻌﺮﺿﲔ ﻓﻘﺪ ﻛﺬﺑﻮﺍ ﺑﺎﳊﻖ
ﳌﺎ ﺟﺎﺀﻫﻢ ﻓﺴﻮﻑ ﻳﺄﺗﻴﻬﻢ ﺃﻧﺒﺎﺀ ﻣﺎ ﻛﺎﻧﻮﺍ
ﺑﻪ ﻳﺴﺘﻬﺰﺋﻮﻥ ﺃﻟﻢ ﻳﺮﻭﺍ ﻛﻢ ﺃﻫﻠﻜﻨﺎ ﻣﻦ
ﻗﺒﻠﻬﻢ ﻣﻦ ﻗﺮﻥ ﻣﻜﻨﺎﻫﻢ ﰲ ﺍﻷﺭﺽ ﻣﺎ ﱂ
ﳕﻜﻦ ﻟﻜﻢ ﻭﺃﺭﺳﻠﻨﺎ ﺍﻟﺴﻤﺎﺀ ﻋﻠﻴﻬﻢ ﻣﺪﺭﺍﺭﺍ
ﻭﺟﻌﻠﻨﺎ ﺍﻷﻧﻬﺎﺭ ﲡﺮﻱ ﻣﻦ ﲢﺘﻬﻢ ﻓﺄﻫﻠﻜﻨﺎﻫﻢ
ﺑﺬﻧﻮﺑﻬﻢ ﻭﺃﻧﺸﺄﻧﺎ ﻣﻦ ﺑﻌﺪﻫﻢ ﻗﺮﻧﺎ ﺁﺧﺮﻳﻦ
ﻭﻟﻮ ﻧﺰﻟﻨﺎ ﻋﻠﻴﻚ ﻛﺘﺎﺑﺎ ﰲ ﻗﺮﻃﺎﺱ ﻓﻠﻤﺴﻮﻩ
ﺑﺄﻳﺪﻳﻬﻢ ﻟﻘﺎﻝ ﺍﻟﺬﻳﻦ ﻛﻔﺮﻭﺍ ﺇﻥ ﻫﺬﺍ ﺇﻻ
ﺳﺤﺮ ﻣﺒﲔ ﻭﻗﺎﻟﻮﺍ ﻟﻮﻻ ﺃﻧﺰﻝ ﻋﻠﻴﻪ ﻣﻠﻚ
ﻭﻟﻮ ﺃﻧﺰﻟﻨﺎ ﻣﻠﻜﺎ ﻟﻘﻀﻲ ﺍﻷﻣﺮ ﰒ ﻻ ﻳﻨﻈﺮﻭﻥ
ﻭﻟﻘﺪ ﺍﺳﺘﻬﺰﺉ ﺑﺮﺳﻞ ﻣﻦ ﻗﺒﻠﻚ ﻓﺤﺎﻕ ﺑﺎﻟﺬﻳﻦ
ﺳﺨﺮﻭﺍ ﻣﻨﻬﻢ ﻣﺎ ﻛﺎﻧﻮﺍ ﺑﻪ ﻳﺴﺘﻬﺰﺋﻮﻥ ﻗﻞ
ﺳﲑﻭﺍ ﰲ ﺍﻷﺭﺽ ﰒ ﺍﻧﻈﺮﻭﺍ ﻛﻴﻒ ﻛﺎﻥ ﻋﺎﻗﺒﺔ
ﺍﳌﻜﺬﺑﲔ ﻗﻞ ﻟﻤﻦ ﻣﺎ ﰲ ﺍﻟﺴﻤﻮﺍﺕ ﻭﺍﻷﺭﺽ
ﻗﻞ ﷲ ﻛﺘﺐ ﻋﻠﻰ ﻧﻔﺴﻪ ﺍﻟﺮﲪﺔ ﻟﻴﺠﻤﻌﻨﻜﻢ
ﺇﱃ ﻳﻮﻡ ﺍﻟﻘﻴﺎﻣﺔ ﻻ ﺭﻳﺐ ﻓﻴﻪ ﺍﻟﺬﻳﻦ ﺧﺴﺮﻭﺍ
ﺃﻧﻔﺴﻬﻢ ﻓﻬﻢ ﻻ ﻳﺆﻣﻨﻮﻥ ﻭﻟﻪ ﻣﺎ ﺳﻜﻦ ﰲ
ﺍﻟﻠﻴﻞ ﻭﺍﻟﻨﻬﺎﺭ ﻭﻫﻮ ﺍﻟﺴﻤﻴﻊ ﺍﻟﻌﻠﻴﻢ ﻗﻞ
ﺃﻏﲑ ﷲ ﺃﺗﺨﺬ ﻭﻟﻴﺎ ﻓﺎﻃﺮ ﺍﻟﺴﻤﻮﺍﺕ ﻭﺍﻷﺭﺽ
ﻭﻫﻮ ﻳﻄﻌﻢ ﻭﻻ ﻳﻄﻌﻢ ﻗﻞ ﺇﱐ ﺃﻣﺮﺕ ﺃﻥ ﺃﻛﻮﻥ
ﺃﻭﻝ ﻣﻦ ﺃﺳﻠﻢ ﻭﻻ ﺗﻜﻮﻧﻦ ﻣﻦ ﺍﳌﺸﺮﻛﲔ ﻗﻞ
ﺇﱐ ﺃﺧﺎﻑ ﺇﻥ ﻋﺼﻴﺖ ﺭﰊ ﻋﺬﺍﺏ ﻳﻮﻡ ﻋﻈﻴﻢ
ﻣﻦ ﻳﺼﺮﻑ ﻋﻨﻪ ﻳﻮﻣﺌﺬ ﻓﻘﺪ ﺭﺣﻤﻪ ﻭﺫﻟﻚ
ﺍﻟﻔﻮﺯ ﺍﳌﺒﲔ ﻭﺇﻥ ﳝﺴﺴﻚ ﷲ ﺑﻀﺮ ﻓﻼ ﻛﺎﺷﻒ
ﻟﻪ ﺇﻻ ﻫﻮ ﻭﺇﻥ ﳝﺴﺴﻚ ﲞﲑ ﻓﻬﻮ ﻋﻠﻰ ﻛﻞ
ﺷﻲﺀ ﻗﺪﻳﺮ ﻭﻫﻮ ﺍﻟﻘﺎﻫﺮ ﻓﻮﻕ ﻋﺒﺎﺩﻩ ﻭﻫﻮ
ﺍﳊﻜﻴﻢ

ⲛⲁⲓ ⲛ̀ⲛⲓⲙ ⲉⲧⲙⲛ̀ⲧⲣⲙⲛ̀ⲛⲓⲧⲉ ⲙ̀ⲡⲓⲥⲁⲧⲁⲛⲁⲥ ⲡⲉ ⲡⲓⲁⲣⲭⲱⲛ ⲛ̀ⲧⲉ ⲛⲓⲙⲟⲩ ⲛ̀ⲧⲉ ⲛⲓⲇⲁⲓⲙⲱⲛ ⲛⲓⲃⲉ ⲛⲓⲙⲁⲩ

ܡܫܡܫܢܐ ܕܐܒ ܟܬܒ ܒܟ ܡܕܡ ܕܠܐ ܡܫܟܚ ܠܗ ܒܫܘܡ

ܘܐܡܪ ܠܗ ܡܪܝ ܐܝܟ ܐܬ ܩܐܡ ܒܝܘܡ ܕܝܢܐ ܘܐܢܐ ܐܩܝܡ ܠܟ ܒܝܘܡ ܐܚܪܢܐ

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ܘܐ ܡܠܬ ܥܡ ܒܢ ܐܢܫ ܕܐܡ ܕܐ ܘ
ܡܠ ܥܡ ܒܢ ܐܢܫ ܕܐܡ ܕܐ ܥܡ ܒ.
ܒܐ ܐܢ ܐܡ ܕܐ ܒܢ ܐܢܫ ܕܐ ܘ
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ﻭﺍﻟﻠﻪ ﺍﻋﻠﻢ ﺑﺎﻟﺼﻮﺍﺏ ﻭﺍﻟﻴﻪ ﺍﻟﻤﺮﺟﻊ ﻭﺍﻟﻤﺂﺏ ۔
ﻭﺻﻠﻰ ﺍﻟﻠﻪ ﻋﻠﻰ ﺳﻴﺪﻧﺎ ﻣﺤﻤﺪ ﻭﻋﻠﻰ ﺁﻟﻪ ﻭﺻﺤﺒﻪ ﻭﺳﻠﻢ ۔
ﺗﻤﺖ ﺑﺤﻤﺪ ﷲ ﺗﻌﺎﻟﻰ ﻭﺣﺴﻦ ﺗﻮﻓﻴﻘﻪ ۔
ﻭﻗﺪ ﻭﻗﻊ ﺍﻟﻔﺮﺍﻍ ﻣﻦ ﺗﺤﺮﻳﺮﻩ ﻓﻲ ﺍﻟﺴﺎﻋﺔ ﺍﻟﺜﺎﻧﻴﺔ ﻣﻦ ﻳﻮﻡ ﺍﻟﺴﺒﺖ ﺍﻟﺘﺎﺳﻊ ﻋﺸﺮ ﻣﻦ ﺷﻬﺮ ﺭﺑﻴﻊ ﺍﻟﺜﺎﻧﻲ ﺳﻨﺔ ﺍﺣﺪﻯ ﻭﺳﺒﻌﻴﻦ ﻭﻣﺎﺋﺘﻴﻦ ﻭﺍﻟﻒ ﻣﻦ ﺍﻟﻬﺠﺮﺓ ﺍﻟﻨﺒﻮﻳﺔ ﻋﻠﻰ ﺻﺎﺣﺒﻬﺎ ﺍﻟﺼﻼﺓ ﻭﺍﻟﺴﻼﻡ ۔
ﻭﻗﺪ ﻭﻗﻊ ﺍﻟﻔﺮﺍﻍ ﻣﻦ ﺗﺼﺤﻴﺤﻪ ﻭﻣﻘﺎﺑﻠﺘﻪ ﻋﻠﻰ ﻳﺪ ﺍﻟﻔﻘﻴﺮ ﺍﻟﺤﻘﻴﺮ ﺍﻟﻤﻌﺘﺮﻑ ﺑﺎﻟﺘﻘﺼﻴﺮ ﺍﻟﻤﺮﺗﺠﻲ ﻋﻔﻮ ﺭﺑﻪ ﺍﻟﻘﺪﻳﺮ ﺍﻟﻤﻌﻴﻦ ﻟﻠﻤﺴﺘﻌﻴﻦ ﺍﻟﻤﺴﺘﻌﺎﻥ ﺑﻪ ﻓﻲ ﺍﻟﺪﻳﻦ ﻭﺍﻟﺪﻧﻴﺎ ﻭﺍﻟﻤﺴﺘﻐﻔﺮ ﻟﻪ ﻭﻟﻮﺍﻟﺪﻳﻪ ﻭﻟﻤﺸﺎﻳﺨﻪ ﻭﻟﺠﻤﻴﻊ ﺍﻟﻤﺴﻠﻤﻴﻦ ﻭﺍﻟﻤﺴﻠﻤﺎﺕ ﺍﻻﺣﻴﺎﺀ ﻣﻨﻬﻢ ﻭﺍﻻﻣﻮﺍﺕ ﺍﻟﻤﺤﺘﺎﺝ ﺍﻟﻰ ﺭﺣﻤﺔ ﷲ ﺍﻟﻐﻨﻲ ﺍﻟﻤﻌﻄﻲ ﺍﻟﻮﻫﺎﺏ ﺍﻟﻤﻨﺎﻥ ﺍﻟﺮﺍﺟﻲ ﻟﻄﻒ ﺍﻟﻠﻪ ﺍﻟﻌﻠﻲ ﺍﻟﻘﺎﺩﺭﻱ ﻋﻔﻰ ﺍﻟﻠﻪ ﻋﻨﻪ ﻭﻋﻦ ﺍﻟﻤﺴﻠﻤﻴﻦ ﺁﻣﻴﻦ ۔

ﺗﻤﺖ ﺍﻟﻜﺘﺎﺏ ﺑﺤﻤﺪ ﷲ ﻭﺣﺴﻦ ﺗﻮﻓﻴﻘﻪ ۔

ڈھلے سنا۔ ہوتا ڈیا خد ہوتھ: ڈھلے
مجلہ لگا خوا۔ زھڈے ہتا خد ضمر:
لگے خڈے زیھڈ ڈیھڈ لھے۔ ڈخ لگا زیھڈ:
ولجد ڈخ ہستے ڈھے۔ ڈیا ہھے ہتے
لگے زھڈے: ڈسا ہجھڈ ہگے ہڈڈے۔
ڈھلے ہجھ خد زھڈے: لگے خڈے
ڈیھڈ لھے۔ زھڈے ہتا۔ زہ لگ ہڈے
ھے زھڈے۔ ڈخ لگا لڈا سنا۔ ڈھے
سامے ڈیے ولجد: ہتھ ہستا ہتھ ڈ
لگا۔ زھڈ ہسے۔ زھڈے لھے ہتے
ہجھڈ: ڈخ لگا ڈخ لجد۔ ہسا ہجھڈ
ہگے ہڈڈے: ڈھلے لڈا ڈے ضمے:
ہتا۔ ھے خڈا خد ضمر: ہتا لگا
ہسڈے ھے۔ ڈسا ہجھڈ ہگے ہڈڈے۔
ھے۔ ہسے:: ھے خڈے لگے ھے ہتا خڈ ہوا
خڈے خد ضمر: خڈے لگھے خد ڈلگ۔
ڈسا لھڈھے ڈیڈا لجد: ۱۸۷۵ زیڈے
ڈسڈ۔ ہتا۔ لگ ہسے لے ہوے ھے:
ہجسے ڈجڈے ڈلڈا سنا۔ سا لگے
ہسڈ ڈھڈے ڈیے ھے لگا ڈخ ولجد:
ہتا۔ لگ زا لھے ہے ڈسا۔ ہتے
لگھے ھے زیھڈ ہجھڈ۔ ڈخ لگا ڈخ
لجد: ہتجسے ڈخ لا ھلسا۔ ہتے۔
ڈھڈے زیا خ زیھڈ: ڈخ لگے

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ܐ ܒܟܠ ܙܒܢ ܢܗܘܝܢ ܒܣܝܡܝܢ ܠܒܘܫܝ ܘܠܬܟܣܝ ܕܫܪܪ ܐ
ܠܐ ܢܗܘܝ ܒܥܝܢܝ ܕܐܠܗܐ ܘܒܥܝܢܝ ܕܒܢܝ ܐܢܫ ܘܫܘܒܚ ܠܐ
ܐܬ ܠܗ ܒܠܒܗ ܕܐܢܫ ܘܒܟܠ ܙܒܢ ܢܗܘܝܢ ܒܣܝܡܝܢ ܠܒܘܫܝ ܘ
ܠܬܟܣܝ ܕܫܪܪ ܐ ܐ ܕܐܝܟ ܕܐܡܪ ܫܠܝܡܘܢ ܒܚܟܡܬܗ ܒܣܦܪ
ܩܘܗܠܬ ܐ ܒܟܠ ܙܒܢ ܢܗܘܝܢ ܒܣܝܡܝܢ ܠܒܘܫܝ ܘܠܬܟܣܝ ܕ

ܒܪܝܫܝܬ ✻

ܫܡ ܐܠܗܐ ܐܬ ܫܡܝܐ ܘܐܬ ܐܪܥܐ ܘܐܪܥܐ ܗܘܬ ܬܗܘ
ܘܒܘ ܘܚܫܘܟܐ ܥܠ ܦܢܝ ܬܗܘܡܐ ܘܪܘܚ ܐܠܗܐ ܪܚܦ
ܥܠ ܦܢܝ ܡܝܐ ܘܐܡܪ ܐܠܗܐ ܢܗܘܐ ܢܘܗܪܐ ܘܗܘܐ ܢ
ܘܪܐ ܛܒ ܐܠܗܐ ܒܝܢ ܢܘܗܪܐ ܘܒܝܢ ܚܫܘܟܐ ܘܩܪܐ ܐ
ܠܗܐ ܠܢܘܗܪܐ ܝܘܡܐ ܘܠܚܫܘܟܐ ܩܪܐ ܠܠܝܐ ܘܗܘܐ
ܪܡܫ ܘܗܘܐ ܩܪܝܒ ܒܪ ܝܘܡܐ ܚܕ ܐ ܘܐܡܪ ܐܠܗܐ
ܢܗܘܐ ܪܩܝܥܐ ܒܓܘ ܡܝܐ ܘܢܗܘܐ ܦܪܫ ܒܝܢ ܡܝ
ܐ ܠܡܝܐ ܘܥܒܕ ܐܠܗܐ ܐܬ ܪܩܝܥܐ ܘܦܪܫ ܒܝܢ ܡ
ܝܐ ܕܬܚܬ ܪܩܝܥܐ ܘܒܝܢ ܡܝܐ ܕܥܠ ܪܩܝܥܐ ܘܗ
ܘܐ ܐܝܟ ܗܟܢܐ ܘܩܪܐ ܐܠܗܐ ܠܪܩܝܥܐ ܫܡܝܐ ܘ
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ܡܪ ܐܠܗܐ ܢܬܟܢܫܘ ܡܝܐ ܕܬܚܬ ܫܡܝܐ ܠܐܬܪ ܚ
ܕ ܘܬܬܚܙܐ ܝܒܫܬܐ ܘܗܘܐ ܐܝܟ ܗܟܢܐ ܘܩܪܐ ܐ
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ڀڀڀ

ܐܠܐ ܕܐܢ ܐܝܬ ܒܗ ܡܕܡ ܕܐܝܬ ܠܗ ܫܘܠܛܢ ܒܫܡܝܐ ܘܒܐܪܥܐ ܘܒܬܚܘܬ ܐܪܥܐ ܘܒܡܝ ܕܡܬܚܬ ܐܪܥܐ ܘܐܢ

ܐܝܟ ܕܐܢ ܐܝܬ ܒܗ ܡܕܡ ܕܫܘܝ ܠܡܫܒܚܬܐ ܘܠܬܫܒܘܚܬܐ ܘܠܟܠ ܡܕܡ ܕܐܢ ܐܝܬ ܒܗ ܫܘܒܚܐ ܘܫܘܝ ܠܫܘܒܚܐ ܘܠܫܒܚܐ ܘܠܟܠ ܡܕܡ ܕܐܢ ܐܝܬ ܒܗ ܫܒܚܐ ܘܫܘܝ ܠܫܒܚܐ ܘܠܬܫܒܘܚܬܐ ܘܠܟܠ ܡܕܡ ܕܐܢ ܐܝܬ ܒܗ ܬܫܒܘܚܬܐ ܘܫܘܝ ܠܬܫܒܘܚܬܐ ܘܠܫܒܚܐ ܘܠܟܠ ܡܕܡ ܕܐܢ ܐܝܬ ܒܗ ܫܒܚܐ ܘܫܘܝ ܠܫܒܚܐ ܘܠܫܘܒܚܐ ܘܠܟܠ ܡܕܡ ܕܐܢ ܐܝܬ ܒܗ ܫܘܒܚܐ ܘܫܘܝ ܠܫܘ

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ܐܝܟ ܕܐܢ ܐܝܬ ܒܗ ܡܕܡ ܕܫܦܝܪ ܠܗ ܒܥܝܢ ܐܢܫ ܘܠܐ ܐܝܬ ܒܗ ܡܕܡ ܕܠܐ ܫܦܝܪ ܠܗ ܒܥܝܢ ܐܢܫ

ܐ ܕܐ ܐܝܬ ܠܗ ܫܘܠܛܢܐ ܐܠܐ ܡܢ ܐܠܗܐ ܗܘ ܕܝܢ ܕܐ ܐܝܬ ܫܘܠܛܢܐ ܐܠܐ ܡܢ ܐܠܗܐ ܗܢܘܢ

ﻭﺍﻟﻠﻪ ﺍﻟﻌﻠﻲ ﺍﻟﻌﻈﻴﻢ ﺍﻟﺬﻱ ﻻ ﺇﻟﻪ ﺇﻻ ﻫﻮ ﻭﺍﻟﺤﻲ ﺍﻟﻘﻴﻮﻡ ﻭﺍﻟﺮﺣﻤﻦ ﺍﻟﺮﺣﻴﻢ ﺍﻟﻤﻠﻚ ﺍﻟﻘﺪﻭﺱ ﺍﻟﺴﻼﻡ ﺍﻟﻤﺆﻣﻦ ﺍﻟﻤﻬﻴﻤﻦ ﺍﻟﻌﺰﻳﺰ ﺍﻟﺠﺒﺎﺭ ﺍﻟﻤﺘﻜﺒﺮ ﺍﻟﺨﺎﻟﻖ ﺍﻟﺒﺎﺭﺉ ﺍﻟﻤﺼﻮﺭ ﺍﻟﺬﻱ ﻟﻪ ﺍﻷﺳﻤﺎﺀ ﺍﻟﺤﺴﻨﻰ ﻳﺴﺒﺢ ﻟﻪ ﻣﺎ ﻓﻲ ﺍﻟﺴﻤﻮﺍﺕ ﻭﺍﻷﺭﺽ ﻭﻫﻮ ﺍﻟﻌﺰﻳﺰ ﺍﻟﺤﻜﻴﻢ ﻟﻪ ﻣﻠﻚ ﺍﻟﺴﻤﻮﺍﺕ ﻭﺍﻷﺭﺽ ﻳﺤﻴﻲ ﻭﻳﻤﻴﺖ ﻭﻫﻮ ﻋﻠﻰ ﻛﻞ ﺷﻲﺀ ﻗﺪﻳﺮ ﻫﻮ ﺍﻷﻭﻝ ﻭﺍﻵﺧﺮ ﻭﺍﻟﻈﺎﻫﺮ ﻭﺍﻟﺒﺎﻃﻦ ﻭﻫﻮ ﺑﻜﻞ ﺷﻲﺀ ﻋﻠﻴﻢ ﻫﻮ ﺍﻟﺬﻱ ﺧﻠﻖ ﺍﻟﺴﻤﻮﺍﺕ ﻭﺍﻷﺭﺽ ﻓﻲ ﺳﺘﺔ ﺃﻳﺎﻡ ﺛﻢ ﺍﺳﺘﻮﻯ ﻋﻠﻰ ﺍﻟﻌﺮﺵ ﻳﻌﻠﻢ ﻣﺎ ﻳﻠﺞ ﻓﻲ ﺍﻷﺭﺽ ﻭﻣﺎ ﻳﺨﺮﺝ ﻣﻨﻬﺎ ﻭﻣﺎ ﻳﻨﺰﻝ ﻣﻦ ﺍﻟﺴﻤﺎﺀ ﻭﻣﺎ ﻳﻌﺮﺝ ﻓﻴﻬﺎ ﻭﻫﻮ ﻣﻌﻜﻢ ﺃﻳﻦ ﻣﺎ ﻛﻨﺘﻢ ﻭﻫﻮ ﺑﻤﺎ ﺗﻌﻤﻠﻮﻥ ﺑﺼﻴﺮ ﻟﻪ ﻣﻠﻚ ﺍﻟﺴﻤﻮﺍﺕ ﻭﺍﻷﺭﺽ ﻭﺇﻟﻴﻪ ﺗﺮﺟﻊ ﺍﻷﻣﻮﺭ ﻳﻮﻟﺞ ﺍﻟﻠﻴﻞ ﻓﻲ ﺍﻟﻨﻬﺎﺭ ﻭﻳﻮﻟﺞ ﺍﻟﻨﻬﺎﺭ ﻓﻲ ﺍﻟﻠﻴﻞ ﻭﻫﻮ ﻋﻠﻴﻢ ﺑﺬﺍﺕ ﺍﻟﺼﺪﻭﺭ ﻟﻪ ﻣﻠﻚ ﺍﻟﺴﻤﻮﺍﺕ ﻭﺍﻷﺭﺽ ﻭﻣﺎ ﺑﻴﻨﻬﻤﺎ ﻭﻫﻮ ﻋﻠﻰ ﻛﻞ ﺷﻲﺀ ﻗﺪﻳﺮ ﻫﻮ ﺍﻟﺬﻱ ﻳﺼﻮﺭﻛﻢ ﻓﻲ ﺍﻷﺭﺣﺎﻡ ﻛﻴﻒ ﻳﺸﺎﺀ ﻟﻪ ﻣﻠﻚ ﺍﻟﺴﻤﻮﺍﺕ ﻭﺍﻷﺭﺽ ﻭﻣﺎ ﺑﻴﻨﻬﻤﺎ ﻭﻫﻮ ﻋﻠﻰ ﻛﻞ ﺷﻲﺀ ﻗﺪﻳﺮ ﻫﻮ ﺍﻟﺬﻱ ﺃﻧﺰﻝ ﺍﻟﻘﺮﺁﻥ ﻋﻠﻰ ﻋﺒﺪﻩ ﻣﺤﻤﺪ ﺻﻠﻰ ﺍﻟﻠﻪ ﻋﻠﻴﻪ ﻭﺳﻠﻢ ﻟﻴﻜﻮﻥ ﻟﻠﻌﺎﻟﻤﻴﻦ ﻧﺬﻳﺮﺍ ﻟﻪ ﻣﻠﻚ ﺍﻟﺴﻤﻮﺍﺕ ﻭﺍﻷﺭﺽ ﻭﻣﺎ ﺑﻴﻨﻬﻤﺎ ﻭﻫﻮ ﻋﻠﻰ ﻛﻞ ﺷﻲﺀ ﻗﺪﻳﺮ ﻫﻮ ﺍﻟﺬﻱ ﺃﻧﺰﻝ ﺍﻟﺘﻮﺭﺍﺓ ﻭﺍﻹﻧﺠﻴﻞ ﻣﻦ ﻗﺒﻞ ﻫﺪﻯ ﻟﻠﻨﺎﺱ ﻭﺃﻧﺰﻝ ﺍﻟﻔﺮﻗﺎﻥ ﻟﻪ ﻣﻠﻚ ﺍﻟﺴﻤﻮﺍﺕ ﻭﺍﻷﺭﺽ ﻭﻣﺎ ﺑﻴﻨﻬﻤﺎ ﻭﻫﻮ ﻋﻠﻰ ﻛﻞ ﺷﻲﺀ ﻗﺪﻳﺮ ﻫﻮ ﺍﻟﺬﻱ ﻳﺤﻴﻲ ﻭﻳﻤﻴﺖ ﻭﻳﻤﻴﺖ ﻭﻳﺤﻴﻲ ﻭﻫﻮ ﻋﻠﻰ ﻛﻞ ﺷﻲﺀ ﻗﺪﻳﺮ ﻟﻪ ﻣﻠﻚ ﺍﻟﺴﻤﻮﺍﺕ ﻭﺍﻷﺭﺽ ﻭﻣﺎ ﺑﻴﻨﻬﻤﺎ ﻭﻫﻮ ﻋﻠﻰ ﻛﻞ ﺷﻲﺀ ﻗﺪﻳﺮ ﻫﻮ ﺍﻟﺬﻱ ﻳﺤﻴﻲ ﻭﻳﻤﻴﺖ ﻭﻫﻮ ﺣﻲ ﻻ ﻳﻤﻮﺕ ﺑﻴﺪﻩ ﺍﻟﺨﻴﺮ ﻭﻫﻮ ﻋﻠﻰ ﻛﻞ ﺷﻲﺀ ﻗﺪﻳﺮ ﻟﻪ ﻣﻠﻚ ﺍﻟﺴﻤﻮﺍﺕ ﻭﺍﻷﺭﺽ ﻭﻣﺎ ﺑﻴﻨﻬﻤﺎ ﻭﻫﻮ ﻋﻠﻰ ﻛﻞ ﺷﻲﺀ ﻗﺪﻳﺮ ﻫﻮ ﺍﻟﺬﻱ ﺧﻠﻖ ﺍﻟﻤﻮﺕ ﻭﺍﻟﺤﻴﺎﺓ ﻟﻴﺒﻠﻮﻛﻢ ﺃﻳﻜﻢ ﺃﺣﺴﻦ ﻋﻤﻼ ﻭﻫﻮ ﺍﻟﻌﺰﻳﺰ ﺍﻟﻐﻔﻮﺭ ﻟﻪ ﻣﻠﻚ ﺍﻟﺴﻤﻮﺍﺕ ﻭﺍﻷﺭﺽ ﻭﻣﺎ ﺑﻴﻨﻬﻤﺎ ﻭﻫﻮ ﻋﻠﻰ ﻛﻞ ﺷﻲﺀ ﻗﺪﻳﺮ ﻫﻮ ﺍﻟﺬﻱ ﺧﻠﻖ ﺳﺒﻊ ﺳﻤﻮﺍﺕ ﻃﺒﺎﻗﺎ ﻣﺎ ﺗﺮﻯ ﻓﻲ ﺧﻠﻖ ﺍﻟﺮﺣﻤﻦ ﻣﻦ ﺗﻔﺎﻭﺕ ﻓﺎﺭﺟﻊ ﺍﻟﺒﺼﺮ ﻫﻞ ﺗﺮﻯ ﻣﻦ ﻓﻄﻮﺭ ﺛﻢ ﺍﺭﺟﻊ ﺍﻟﺒﺼﺮ ﻛﺮﺗﻴﻦ ﻳﻨﻘﻠﺐ ﺇﻟﻴﻚ ﺍﻟﺒﺼﺮ ﺧﺎﺳﺌﺎ ﻭﻫﻮ ﺣﺴﻴﺮ ﻟﻪ ﻣﻠﻚ ﺍﻟﺴﻤﻮﺍﺕ ﻭﺍﻷﺭﺽ ﻭﻣﺎ ﺑﻴﻨﻬﻤﺎ ﻭﻫﻮ ﻋﻠﻰ ﻛﻞ ﺷﻲﺀ ﻗﺪﻳﺮ ﻫﻮ ﺍﻟﺬﻱ ﺧﻠﻖ ﺍﻟﻠﻴﻞ ﻭﺍﻟﻨﻬﺎﺭ ﻭﺍﻟﺸﻤﺲ ﻭﺍﻟﻘﻤﺮ ﻛﻞ ﻓﻲ ﻓﻠﻚ ﻳﺴﺒﺤﻮﻥ ﻟﻪ ﻣﻠﻚ ﺍﻟﺴﻤﻮﺍﺕ ﻭﺍﻷﺭﺽ ﻭﻣﺎ ﺑﻴﻨﻬﻤﺎ ﻭﻫﻮ ﻋﻠﻰ ﻛﻞ ﺷﻲﺀ ﻗﺪﻳﺮ ﻫﻮ ﺍﻟﺬﻱ ﺧﻠﻖ

ܐܝܟ ܕܐܢ ܐܢܫ ܠܐ ܢܫܬܘܩ ܒܗ ܒܥܠ ܕܒܪ ܐܢܫ ܐܝܬ ܠܗ

ܒܗܕ ܟܠ ܟܬ ܒܫ ܒܗ ܕܐ ܕ
ܐ ܒܗ ܕ ܒ ܒ ܒ

ڪ ڪ

ܘܐܡܪ ܠܗ ܡܪܝ ܫܠܡ ܠܟ ܒܪܝ ܚܛܗܝܟ ܫܒܘܩܝܢ ܠܟ ׃
ܘܫܕܪ ܠܗ ܒܝܕ ܚܕ ܡܢ ܬܠܡܝܕܘܗܝ ܟܬܒ ܠܗ ܫܛܪ ܚܪܝܬܐ ׃
ܘܐܡܪ ܠܗ ܐܢ ܐܢܬ ܗܘ ܕܐܬܐ ܐܢ ܠ

ܗܘ ܕܐܝܬ ܒܗ ܫܘܒܚܐ ܠܡܪܝ ܡܫܝܚܐ ܀

ܐܝܟ ܕܐܢܫ ܠܐ ܢܫܬܟܚ ܠܗ ܒܥܘܠܡ ܗܢܐ ܘܠܐ ܒܥܘܠܡ ܕܐܬܝ ܘܠܐ ܢܫܬܟܚ ܠܗ ܒܪ ܐܢܫ ܕܐܝܟ ܗܢܐ

ܘܐܡܪ ܠܗ ܐܢ ܐܝܟ ܐܢܬ ܒܪ ܐܠܗܐ ܫܕܪ ܠܬ ܡܢ ܗܪ ܗܕܐ ܘܢܗܘܐ ܠܟ ܟܠ ܡܕܡ ܕܬܫܐܠ ܘܬܒܥ ܠܗ ܘܐܡܪ ܠܗ ܡܪܝ

ܒܬܪܐ ܗܘ ܕܐܝܬ ܠܗ ܒܢ ܐܘ ܒܪܬ ܘܐܝܬ ܠܗ ܐܚ ܐܘ ܐܚܬ ܘ

ܐܝܟ ܕܐܢ ܐܝܬ ܒܗ ܡܕܡ ܕܫܦܝܪ ܠܐ ܢܗܘܐ ܒܗ ܐܦ ܗܘ

ܡܠܐ ܕܐܢܫ ܗܘ ܒܥܠ ܚܛܗ ܘܐܦ ܐܢ ܡܬ ܒܚܛܗ ܗܘ ܕܐܬ ܒܗ ܕܝܢܐ ܕܡܘܬܐ ܘܐܢ ܐܬ ܒܗ ܕܝܢܐ ܕܚܛܗ ܗܘ ܕܡܘܬ ܒܗ

ܘܐܡܪ ܠܗ ܡܪܝ ܒܪ ܐܢܫ ܕܐܬ ܐܢܐ ܘܐܬ ܐܢܐ ܘܐܡܪ ܠܗ ܡܪܝ ܒܪ ܐܢܫ ܕ

ܗܘ ܕܐܝܟ ܕܐܢܫ ܠܐ ܢܫܬܟܚ ܠܗ ܡܢ ܐܝܢ ܕܐܬܐ ܘܐܝܢ ܕܐܙܠ ܐܦ ܗܟܝ ܐܢܫ ܠܐ ܢܫܬܟܚ ܠܗ ܡܢ ܐܝܢ ܕܐܬܐ ܘܐܝܢ ܕܐܙܠ ܘ

ܕܫܡܐ ܩܕܝܫܐ ܘܒܗ ܫܪܝܬ ܟܠ ܡܠܐܟܟ ܘܒܢܝ ܐܢܫ ܘܟܠ ܒܪܝܬ ܕܒܫܡܝ ܐܬܩܪܝ ܠܗ ܘܒܫܡܗ ܐܬܒܪܟ ܘܐܬܬܫܒܚ ܘܐܬܪܘܡܡ ܘܐܬܩܕܫ ܘܐܬܗܠܠ ܘܐܬܫܒܚ ܘܐܬܡܓܕ

ܐܝܟ ܕܐܢ ܐܬܐ ܠܟ ܒܚܠܡ ܠܠܝܐ

ܐܝܟ ܕܐܢ ܐܝܬ ܠܟ ܡܕܡ ܕܬܬܚܫܒ ܒܗ ܠܦܪܝܫ ܐܘ ܠܡܫܘܚ ܐܘ ܠܡܠܐܟ ܐܘ ܠܫܡܝܐ ܐܘ ܠܐܪܥܐ ܐܘ ܠܐܝ ܕܒܗ ܡܢ ܐܠܗܐ ܐܘ ܠܐܝ ܕܒܗ ܡܢ ܒܪܢܫܐ ܐܘ ܠܐܝ ܕܒܗ ܡܢ ܒܗܡܬܐ ܐܘ ܠܐܝ ܕܒܗ ܡܢ ܙܚܠܐ ܐܘ ܠܐܝ ܕܒܗ ܡܢ ܡܕܡ ܕܒܪܝܬ ܒܪܝܬܐ ܐܘ ܠܐ ܬܬܚܫܒ ܒܗ ܠܐ ܠܡܫܝܚܐ ܐܘ ܠܐ ܠܡܠܐܟ ܐܘ ܠܐ ܠܫܡܝܐ ܐܘ ܠܐ ܠܐܪܥܐ ܐܘ ܠܐ ܠܐܝ ܕܒܗ ܡܢ ܐܠܗܐ ܐܘ ܠܐ ܠܐܝ ܕܒܗ ܡܢ ܒܪܢܫܐ ܐܘ ܠܐ ܠܐܝ ܕܒܗ ܡܢ ܒܗܡܬܐ ܐܘ ܠܐ ܠܐܝ ܕܒܗ ܡܢ ܙܚܠܐ ܐܘ ܠܐ

ܕܐܠܗܐ ܐܝܟ ܕܐܢܫ ܠܐ ܐܢܫ ܘܒܪ ܐܢܫܐ ܠܐ ܒܪ ܐܢܫܐ ܐܠܐ ܐܠܗܐ ܐܝܟ ܕܐܢܫ ܘܒܪ ܐܢܫܐ ܐܢܬ ܗܘ ܕܐܠܗܐ ܘܐܢܬ ܗܘ

ܡܛܠ ܗܘ ܕܐܡܪ ܠܗ ܠܐ ܐܫܬܘܩ ܐܠܐ ܒܫܥܬܐ ܗܕܐ ܘܠܐ ܒܫܢܝ ܐܚܪܢ ܐܠܐ ܒܫܢܝ ܗܠܝܢ ܕܐܡܪ ܠܗ ܐܒܘܗܝ ܕܐܢ ܐܬܐ ܠܘܬ ܐܝܠܝ ܐܘ ܠܘܬ ܐܝܠܝ ܐܬܐ ܠܘܬ ܐܒܘܗܝ ܐܘ ܠܘܬ ܐܝܠܝ ܐܬܐ ܠܘܬ ܐܒܘܗܝ ܐܘ ܠܘܬ ܐܒܘܗܝ ܐܬܐ ܠܘܬ ܐܝܠܝ ܐܘ ܠܘܬ ܐܒܘܗܝ ܐܬܐ ܠܘܬ ܐܒܘܗ

ⲁⲛⲟⲕ ⲡⲉ ⲡⲓⲱⲧ ⲛ̀ⲧⲉ ⲡⲓⲱⲧ ⲛ̀ⲧⲉ ⲡⲓⲱⲧ ⲛ̀ⲧ

ܐܠ ܕܒܝܕ ܠܗ ܕܐܝܬ ܠܗ ܒܪ ܐܢܫ ܕܢܫܬܒܩ ܠܗ ܘܢܫܬܒܩ ܠܗ ܒܪ ܐܢܫ ܕܐܝܬ ܠܗ ܘܐܠ ܢܫܬܒܩ ܠܗ ܐܠ ܕܒܝܕ ܠܗ ܕܐܝܬ ܠܗ ܒܪ ܐܢܫ ܕܢܫܬܒܩ ܠܗ ܘܢܫܬܒܩ ܠܗ ܒܪ ܐܢܫ ܕܐܝܬ ܠܗ ܘܐܠ ܢܫܬܒܩ ܠܗ ܐܠ ܕܒܝܕ ܠܗ ܕܐܝܬ ܠܗ ܒܪ ܐܢܫ ܕܢܫܬܒܩ ܠܗ ܘܢܫܬܒܩ ܠܗ ܒܪ ܐܢܫ ܕܐܝܬ ܠܗ ܘܐܠ ܢܫܬܒܩ ܠܗ ܐܠ ܕܒܝܕ ܠܗ ܕܐܝܬ ܠܗ ܒܪ ܐܢܫ ܕܢܫܬܒܩ ܠܗ ܘܢܫܬܒܩ ܠܗ ܒܪ ܐܢܫ ܕܐܝܬ ܠܗ ܘܐܠ ܢܫܬܒܩ ܠܗ ܐܠ ܕܒܝܕ ܠܗ ܕܐܝܬ ܠܗ ܒܪ ܐܢܫ ܕܢܫܬܒܩ ܠܗ ܘܢܫܬܒܩ ܠܗ ܒܪ ܐܢܫ ܕܐܝܬ ܠܗ ܘܐܠ ܢܫܬܒܩ ܠܗ ܐܠ ܕܒܝܕ ܠܗ ܕܐܝܬ ܠܗ ܒܪ ܐܢܫ ܕܢܫܬܒܩ ܠܗ ܘܢܫܬܒܩ ܠܗ ܒܪ ܐܢܫ ܕܐܝܬ ܠܗ ܘܐܠ ܢܫܬܒܩ ܠܗ

ܘܐܡܪ ܠܗ ܐܝܟ ܐܬ ܒܪ ܐܠܗܐ ܐܢ ܐܬ ܡܠܟܐ ܕܝܫܪܝܠ ׃
ܘܐܡܪ ܠܗ ܢܬܢܐܝܠ ܐܢܐ ܐܡܪ ܠܟ ܕܐܬ ܒܪ ܐܠܗܐ ׃
ܘܐܡܪ ܠܗ ܫܡܥܘܢ ܐܢܐ ܐܡܪ ܠܟ ܕܐܬ ܒܪ ܐܠܗܐ ׃
ܘܐܡܪ ܠܗ ܐܝܟ

ܕܐ ܒܣܝܡ ܠܗ ܠܒܘ

ܕܒܕܡ ܐܝܬ ܠܗ ܒܪ ܐܢܫ ܕܢܫܬܒܩ ܠܗ ܒܗ ܘܢܬܪ ܠܗ ܒܗ ܘܢܬܪ ܠܗ ܒܗ ܘܢܬܪ

ܘܐܡܪ ܠܗ ܐܝܟ ܐܬܝܬ ܗܟܐ ܚܒܪܐ ܕܠܐ ܠܒܫ ܠܒܘܫܐ ܕܥܪܘܣܬܐ ܘܐܬ ܡܬܟܢܫ ܠܗ ܠܐ ܡܫܬܟܚ ܠܗ ܐܠܐ ܚܕ ܒܬܪ ܚܕ

ܕܚܠܠ ܚܙܐ ܠܗ ܐܒ ܚܒܠ ܚܕ ܐ
ܚܡܪ ܐܕ ܒܥܠ ܐܡܪ ܐ
ܒܫ ܚܒܠ ܡܠܐ ܚܙܐ ܚܕ ܐ
ܕ ܐ ܕ ܒܥ ܚܕ ܐ
ܒܫ ܚܒܠ ܐܒ ܚ ܒܥ ܕ
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ܘܐܡܪ ܠܗ ܡܪܝ ܐܝܟ ܐܬ ܒܥܐ ܠܡܫܬܐ ܘܠܐ ܫܒܩ ܠܟ ܡܕܡ ܐܡܪ ܠܝ ܐܠܐ ܕ

ما بسم له لحمده دان لا به ذه سعا
مبس حتب لبه لا مه سعا به دلحه لا
هعا حلحه ذه دان ما بسم له ؛
حذه سعا صنعم لا ذ لهذا معلحه ؛
لهلا لا مم لحه صذه لاه حذ ؛
سلا نكه به هتهلا لهتهه دلا ر :
ملبه سم ر مه ذ سلا مذهم هه ؛
ه٨ بسلا حمه ذهذه دهذا ١ ر .
ذبذ لا لا بلا به لحذ ؛
ه بذبذ لا لا بلا به لحذ :
لحتم لحلا سما ٨معلحه حمه لهذا ؛

هه٨ه٨ه ذ: بقلم لحتم: حذ ذهذه٨ه
معذ ٨ه٨ه٨ه معذ بهلهذه: لهذ.
ذهذ حاتا به ذ لذ. حذ لله بلا
حتم: ر مت.
لهذ لهذ ر بلا لهذ ر معه لهذ :
ذهلا لهذ به لا٨ه لله بلا به لحتم ؛
ه٨ه٨ه لا ذ لهذ ه لهذ به لهذ :
ه٨ه٨ه سم ذهحم لا ر لحذ :
ه٨ه به ذ٨ ه لهذ لهذ لا ر ؛
لهمه ذ لهذه حذ لا٨ حتم لهتم :
ه٨ه٨ه لا ه٨ه ه٨ه لهذ لهذ ؛
ه٨ه٨ه سم ١ حذ ١ لهذ لهذ :
لا حذ١ حذ به ه٨ه ١ه٨ه ؛

ܐܝܟ ܕܚܫܒ ܒܕܝܢ ܠܗܘ ܕܐܬܚܫܒ ܒܗ ܀
ܡܛܠ ܕܐ ܐܡܪ ܒܗ ܒܠܚܕ ܕܐܠܗ ܡܢ ܀
ܐܘ ܡܢ ܕܡܢ ܕܐܢ ܐܚܕ ܐܡܪ ܠܗ ܀
ܐܠܐ ܐܠܗ ܐܡܪ ܠܝ ܐܢܬ ܒܪܝ ܐܢܐ ܝܘܡ

ܘܐܡܪ ܠܗ ܐܝܟ ܐܬ ܒܪ ܐܠܗܐ ܀
ܐܡܪ ܠܗ ܢܬܢܐܝܠ ܡܢ ܐܝܟ ܐܬ ܢܒܝܐ ܀
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ܗܘ ܕܐܝܟ ܕܐܢܫ ܕܐܝܬ ܒܗ ܒܪ ܐܢܫ ܘܐܢ ܐܢܫ

ܐܠܗ ܐܒܐ ܕܟܠ ܚܕ ܡܢ ܐܢܘܢ ܒܪ ܐܢܫ ܕܐܬ ܠܗ ܫܘܠܛܢ ܒܫܡܝܐ ܘܒܐܪܥܐ ܘܒܬܚܘܬ ܐܪܥܐ ܘܟܠ ܚܝܠ ܕܒܫܡܝܐ ܘܕܒܐܪܥܐ ܘܕܒܬܚܘܬ ܐܪܥܐ ܐܝܟ ܕܐܢ ܐܢܫ ܐܚܪܢ ܕܠܐ

ܗܘ ܐܝܟ ܕܐܢ ܐܢܫ ܚܙܐ ܠܗ ܠܚܕ ܘܐܢ ܐܢܫ ܚܙܐ ܠܗ ܠܬܪܝܢ ܘܐܢ ܐܢܫ ܚܙܐ ܠܗ ܠܬܠܬ ܘܐܢ ܐܢܫ ܚܙܐ ܠܗ ܠܐܪܒܥ ܘܐܢ ܐܢܫ ܚܙܐ ܠܗ ܠܚܡܫ ܘܐܢ ܐܢܫ ܚܙܐ ܠܗ ܠܫܬ ܘܐܢ ܐܢܫ ܚܙܐ ܠܗ ܠܫܒܥ ܘܐܢ ܐܢܫ ܚܙܐ ܠܗ ܠܬܡܢ ܘܐܢ ܐܢܫ ܚܙܐ ܠܗ ܠܬܫܥ ܘܐܢ ܐܢܫ ܚܙܐ ܠܗ ܠܥܣܪ ܘܐܢ ܐܢܫ ܚܙܐ ܠܗ ܠܥܣܪ ܘܚܕ ܘܐܢ ܐܢܫ ܚܙܐ ܠܗ ܠܥܣܪ ܘܬܪܝܢ ܘܐܢ ܐܢܫ ܚܙܐ ܠܗ ܠܥܣܪ ܘܬܠܬ ܘܐܢ ܐܢܫ ܚܙܐ ܠܗ ܠܥܣܪ ܘܐܪܒܥ ܘܐܢ ܐܢܫ ܚܙܐ ܠܗ ܠܥܣܪ ܘܚܡܫ ܘܐܢ ܐܢܫ ܚܙܐ ܠܗ ܠܥܣܪ ܘܫܬ ܘܐܢ ܐܢܫ ܚܙܐ ܠܗ ܠܥܣܪ ܘܫܒܥ ܘܐܢ ܐܢܫ ܚܙܐ ܠܗ ܠܥܣܪ ܘܬܡܢ ܘܐܢ ܐܢܫ ܚܙܐ ܠܗ ܠܥܣܪ ܘܬܫܥ ܘܐܢ ܐܢܫ ܚܙܐ ܠܗ ܠܬܠܬܝܢ ܘܐܢ ܐܢܫ ܚܙܐ ܠܗ ܠܬܠܬܝܢ ܘܚܕ ܘܐܢ ܐܢܫ ܚܙܐ ܠܗ ܠܬܠܬܝܢ ܘܬܪܝܢ ܘܐܢ ܐܢܫ ܚܙܐ ܠܗ ܠܬܠܬܝܢ ܘܬܠܬ ܘܐܢ ܐܢܫ ܚܙܐ ܠܗ ܠܬܠܬܝܢ ܘܐܪܒܥ ܘܐܢ ܐܢܫ ܚܙܐ ܠܗ ܠܬܠܬܝܢ ܘܚܡܫ ܘܐܢ ܐܢܫ ܚܙܐ ܠܗ ܠܬܠܬܝܢ ܘܫܬ ܘܐܢ ܐܢܫ ܚܙܐ ܠܗ ܠܬܠܬܝܢ ܘܫܒܥ ܘܐܢ ܐܢܫ ܚܙܐ ܠܗ ܠܬܠܬܝܢ ܘܬܡܢ ܘܐܢ ܐܢܫ ܚܙܐ ܠܗ ܠܬܠܬܝܢ ܘܬܫܥ ܘܐܢ ܐܢܫ ܚܙܐ ܠܗ ܠܐܪܒܥܝܢ ܘܐܢ ܐܢܫ ܚܙܐ ܠܗ ܠܐܪܒܥܝܢ ܘܚܕ ܘܐܢ ܐܢܫ ܚܙܐ ܠܗ ܠܐܪܒܥܝܢ ܘܬܪܝܢ ܘܐܢ ܐܢܫ ܚܙܐ ܠܗ ܠܐܪܒܥܝܢ ܘܬܠܬ ܘܐܢ ܐܢܫ ܚܙܐ ܠܗ ܠܐܪܒܥܝܢ ܘܐܪܒܥ ܘܐܢ ܐܢܫ ܚܙܐ ܠܗ ܠܐܪܒܥܝܢ ܘܚܡܫ ܘܐܢ ܐܢܫ ܚܙܐ ܠܗ ܠܐܪܒܥܝܢ ܘܫܬ ܘܐܢ ܐܢܫ ܚܙܐ ܠܗ ܠܐܪܒܥܝܢ ܘܫܒܥ ܘܐܢ ܐܢܫ ܚܙܐ ܠܗ ܠܐܪܒܥܝܢ ܘܬܡܢ ܘܐܢ ܐܢܫ ܚܙܐ ܠܗ ܠܐܪܒܥܝܢ ܘܬܫܥ ܘܐܢ ܐܢܫ ܚܙܐ ܠܗ ܠܚܡܫܝܢ ܘܐܢ ܐܢܫ ܚܙܐ ܠܗ ܠܚܡܫܝܢ ܘܚܕ ܘܐܢ ܐܢܫ ܚܙܐ ܠܗ ܠܚܡܫܝܢ ܘܬܪܝܢ ܘܐܢ ܐܢܫ ܚܙܐ ܠܗ ܠܚܡܫܝܢ ܘܬܠܬ ܘܐܢ ܐܢܫ ܚܙܐ ܠܗ ܠܚܡܫܝܢ ܘܐܪܒܥ ܘܐܢ ܐܢܫ ܚܙܐ ܠܗ ܠܚܡܫܝܢ ܘܚܡܫ ܘܐܢ ܐܢܫ ܚܙܐ ܠܗ ܠܚܡܫܝܢ ܘܫܬ ܘܐܢ ܐܢܫ ܚܙܐ ܠܗ ܠܚܡܫܝܢ ܘܫܒܥ ܘܐܢ ܐܢܫ ܚܙܐ ܠܗ ܠܚܡܫܝܢ ܘܬܡܢ ܘܐܢ ܐܢܫ ܚܙܐ ܠܗ ܠܚܡܫܝܢ ܘܬܫܥ ܘܐܢ ܐܢܫ ܚܙܐ ܠܗ ܠܫܬܝܢ ܘܐܢ ܐܢܫ ܚܙܐ ܠܗ ܠܫܬܝܢ ܘܚܕ ܘܐܢ ܐܢܫ ܚܙܐ ܠܗ ܠܫܬܝܢ ܘܬܪܝܢ ܘܐܢ ܐܢܫ ܚܙܐ ܠܗ ܠܫܬܝܢ ܘܬܠܬ ܘܐܢ ܐܢܫ ܚܙܐ ܠܗ ܠܫܬܝܢ ܘܐܪܒܥ ܘܐܢ ܐܢܫ ܚܙܐ ܠܗ ܠܫܬܝܢ ܘܚܡܫ ܘܐܢ ܐܢܫ ܚܙܐ ܠܗ ܠܫܬܝܢ ܘܫܬ ܘܐܢ ܐܢܫ ܚܙܐ ܠܗ ܠܫܬܝܢ ܘܫܒܥ ܘܐܢ ܐܢܫ ܚܙܐ ܠܗ ܠܫܬܝܢ ܘܬܡܢ ܘܐܢ ܐܢܫ ܚܙܐ ܠܗ ܠܫܬܝܢ ܘܬܫܥ ܘܐܢ ܐܢܫ ܚܙܐ ܠܗ ܠܫܒܥܝܢ ܘܐܢ ܐܢܫ ܚܙܐ ܠܗ ܠܫܒܥܝܢ ܘܚܕ ܘܐܢ ܐܢܫ ܚܙܐ ܠܗ ܠܫܒܥܝܢ ܘܬܪܝܢ ܘܐܢ ܐܢܫ ܚܙܐ ܠܗ ܠܫܒܥܝܢ ܘܬܠܬ ܘܐܢ ܐܢܫ ܚܙܐ ܠܗ ܠܫܒܥܝܢ ܘܐܪܒܥ ܘܐܢ ܐܢܫ ܚܙܐ ܠܗ ܠܫܒܥܝܢ ܘܚܡܫ ܘܐܢ ܐܢܫ ܚܙܐ ܠܗ ܠܫܒܥܝܢ ܘܫܬ ܘܐܢ ܐܢܫ ܚܙܐ ܠܗ ܠܫܒܥܝܢ ܘܫܒܥ ܘܐܢ ܐܢܫ ܚܙܐ ܠܗ ܠܫܒܥܝܢ ܘܬܡܢ ܘܐܢ ܐܢܫ ܚܙܐ ܠܗ ܠܫܒܥܝܢ ܘܬܫܥ ܘܐܢ ܐܢܫ ܚܙܐ ܠܗ ܠܬܡܢܝܢ ܘܐܢ ܐܢܫ ܚܙܐ ܠܗ ܠܬܡܢܝܢ ܘܚܕ ܘܐܢ ܐܢܫ ܚܙܐ ܠܗ ܠܬܡܢܝܢ ܘܬܪܝܢ ܘܐܢ ܐܢܫ ܚܙܐ ܠܗ ܠܬܡܢܝܢ ܘܬܠܬ ܘܐܢ ܐܢܫ ܚܙܐ ܠܗ ܠܬܡܢܝܢ ܘܐܪܒܥ ܘܐܢ ܐܢܫ ܚܙܐ ܠܗ ܠܬܡܢܝܢ ܘܚܡܫ ܘܐܢ ܐܢܫ ܚܙܐ ܠܗ ܠܬܡܢܝܢ ܘܫܬ ܘܐܢ ܐܢܫ ܚܙܐ ܠܗ ܠܬܡܢܝܢ ܘܫܒܥ ܘܐܢ ܐܢܫ ܚܙܐ ܠܗ ܠܬܡܢܝܢ ܘܬܡܢ ܘܐܢ 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ܠܚܡ ܕܢܐ ܡܠܟܐ ܕܫܡܝܐ ܕܚܕ ܒܫ ׃
ܘܐܡܪ ܒ ܕܐܠܗܐ ܒܫܡܐ ܗܕܐ ܡܠܟܐ ׃
ܕܐ ܕܚܕܘ ܥܡ ܟܠ ܥܡ ܕܒܬ ܒܫܡܐ ׃
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ܐܝܟ ܕܐܢܫ ܠܐ ܢܫܬܟܚ ܠܗ ܒܥܠ ܕܒܪ ܐܢܫ ܗܘ ܕ

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ڕەنگی ئاسمانی هەیە، ڕەنگی ئاسمان هەیە.
دەستی هاوڕێکانی دایکی بەختەوەرە.
هاوڕێکانی دایکی بەختەوەرن.
ئەو ئاسمانە شینە، ئاسمان شینە.
ئەو ئاسمانە شینە، ئاسمان شینە.
ئەو ئاسمانە شینە، ئاسمان شینە

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ولنا عقل بحد كل عقل لعصل حاتے :
ولا هكعه حده لعصل هذها وحد عذه
وحد ولعنا سذحة حاتا لعنه ولا حد :
وكبه ولنا وحده هعه وحد حمحمه
لعنحمه سبا سنا ولا سقحے .
وحد ولا حد ولا لعنا وحد ولا
حنه وحد ولا لعنا وحد ولا حتے .
وحد ولا حد ولا لعنا وحد ولا
ولا سنا لا حد ولا لعنا وحد ولا
وحد ولا ح

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ܐܢ ܕܒܥܐ ܐܢܐ ܕܐܬܟܢܫ ܠܟ ܒܟܠ ܡܕܝܢܬܐ ܀

ܠܡܕܒ̈ܪ ܕܡܫܝܚܐ ܗܘ ܕܐܡܪ ܠܢ ܒܫܡܗ ܕܐܒ̈ܗ ܕܐ̈ܢܫ ܐ̈ܢܬ ܘ̈ܠܕ ܐ̈ܢܬ ܘ̈ܠܕ ܐ̈ܢܬ ܘ̈ܠܕ

ܐܘ ܡܠܟ ܠܡܢ ܕܥܒܕ ܠܗ ܛܒ̈ܐ ܘܠܐ ܡܫܬܡܥ ܠܗ ܒܥܠ ܕܒ̈ܝܬܗ

ܕܡܫܟܚ ܒܝܬ ܐܠܗܐ ܘܐܙܠ ܠܗ ܥܡ ܐܢܫ ܚܣܝܢ ܘܚܟܝܡ ܕܫܡܗ ܐܦ ܗܘ ܐܬܩܪܝ

ס בְּנֵי דָּנִיֵּאל הַחֻשִׁים בֶּן־בָּנִי בֶּן־בָּנִי בֶּן־בָּנִי בֶּן־בָּנִי
בֶּן־בָּנִי בֶּן־בָּנִי

ܒܝ ܐܡܪ ܠܗ ܕܐܢ ܐܝܬ ܠܟ ܐܡܘܢܐ ܕܫܪܝܪܐ ܒܠܒܟ ܐܝ ܠܐ ܬܫܬܘܩ ܠܗ ܐܦ

ו ויהי בימי שפט השפטים ויהי רעב בארץ
וילך איש מבית לחם יהודה לגור בשדי
ב מואב הוא ואשתו ושני בניו: ושם האיש
אלימלך ושם אשתו נעמי ושם שני בניו
מחלון וכליון אפרתים מבית לחם יהודה
ג ויבאו שדי מואב ויהי שם: וימת אלימלך
איש נעמי ותשאר היא ושני בניה:
ד וישאו להם נשים מואביות שם האחת ערפה
ושם השנית רות וישבו שם כעשר שנים:
ה וימותו גם שניהם מחלון וכליון ותשאר
האשה משני ילדיה ומאישה: ותקם היא
ו וכלותיה ותשב משדי מואב כי שמעה
בשדה מואב כי פקד יהוה את עמו לתת
ז להם לחם: ותצא מן המקום אשר היתה
שמה והשתי כלותיה עמה ותלכנה בדרך
לשוב אל ארץ יהודה: ותאמר נעמי לשתי
כלותיה לכנה שובנה איש לבית אמה יעש
יהוה עמכם חסד כאשר עשיתם עם המתים
ועמדי: יתן יהוה לכן ומצאן מנוחה איש
בית אישה ותשק להן ותשאנה קולן ותבכינה:
ותאמרנה לה כי אתך נשוב לעמך:
ותאמר נעמי שבנה בנתי למה תלכנה עמדי
העוד לי בנים במעי והיו לכם לאנשים:
שבנה בנתי לכנה כי זקנתי מהיות לאיש
כי אמרתי יש לי תקוה גם הייתי הלילה
לאיש וגם ילדתי בנים: הלהן תשברנה עד
אשר יגדלו הלהן תעגנה לבלתי היות לאיש
אל כי מר לי מאד מכם כי יצאה בי יד יהוה:
ותשאנה קולן ותבכינה עוד ותשק ערפה
לחמותה ורות דבקה בה: ותאמר הנה שבה
יבמתך אל עמה ואל אלהיה שובי אחרי
יבמתך: ותאמר רות אל תפגעי בי לעזבך
לשוב מאחריך כי אל אשר תלכי אלך ובאשר
תלוני אלין עמך עמי ואלהיך אלהי:
באשר תמותי אמות ושם אקבר כה יעשה יהוה
לי וכה יוסיף כי המות יפריד ביני ובינך:
ותרא כי מתאמצת היא ללכת אתה ותחדל
דבר אליה: ותלכנה שתיהן עד בואנה
בית לחם ויהי כבואנה בית לחם ותהם כל
העיר עליהן ותאמרנה הזאת נעמי:

ܐܡܪ ܠܗ ܝܫܘܥ ܩܘܡ ܘܙܠ ܐܪܘ ܗܘ ܒܪ ܐܢܫܐ ܕܠܝܬ ܠܗ ܐܝܟ ܕܢܣܒ ܪܫܗ ܘܐܬܐ ܠܒܝܬܗ ܘܐܬܐ ܠܒܝܬܗ ܘܐܬܐ ܠܒܝܬ

* حكاية: في رجل وامرأته *

في رجل وامرأته كانا يتحابان ويتوادان ويتعاشران بالمعروف. وكان الرجل يحب امرأته حبا شديدا ويكرمها ويعظمها ويعطيها كل ما تريد. وكانت المرأة تحب الرجل حبا شديدا وتكرمه وتعظمه وتطيعه في كل ما يأمرها به. وكان الرجل يحب أن يأكل الفاكهة في أوانها. وكان في بستان داره فاكهة في أوانها. وكان الرجل يحب أن يأكل من فاكهة بستانه في أوانها. وكان في البستان شجرة رمان. وكان الرجل يحب أن يأكل من رمان شجرة البستان. وكان في البستان شجرة تين. وكان الرجل يحب أن يأكل من تين شجرة البستان. وكان في البستان شجرة عنب. وكان الرجل يحب أن يأكل من عنب شجرة البستان. وكان في البستان شجرة تفاح. وكان الرجل يحب أن يأكل من تفاح شجرة البستان. وكان في البستان شجرة مشمش. وكان الرجل يحب أن يأكل من مشمش شجرة البستان. وكان في البستان شجرة خوخ. وكان الرجل يحب أن يأكل من خوخ شجرة البستان. وكان في البستان شجرة كمثرى. وكان الرجل يحب أن يأكل من كمثرى شجرة البستان. وكان في البستان شجرة سفرجل. وكان الرجل يحب أن يأكل من سفرجل شجرة البستان. وكان في البستان شجرة جوز. وكان الرجل يحب أن يأكل من جوز شجرة البستان. وكان في البستان شجرة لوز. وكان الرجل يحب أن يأكل من لوز شجرة البستان. وكان في البستان شجرة بندق. وكان الرجل يحب أن يأكل من بندق شجرة البستان. وكان في البستان شجرة فستق. وكان الرجل يحب أن يأكل من فستق شجرة البستان. وكان في البستان شجرة صنوبر. وكان الرجل يحب أن يأكل من صنوبر شجرة البستان. وكان في البستان شجرة زيتون. وكان الرجل يحب أن يأكل من زيتون شجرة البستان. وكان في البستان شجرة تمر. وكان الرجل يحب أن يأكل من تمر شجرة البستان. وكان في البستان شجرة موز. وكان الرجل يحب أن يأكل من موز شجرة البستان. وكان في البستان شجرة ليمون. وكان الرجل يحب أن يأكل من ليمون شجرة البستان. وكان في البستان شجرة نارنج. وكان الرجل يحب أن يأكل من نارنج شجرة البستان. وكان في البستان شجرة أترج. وكان الرجل يحب أن يأكل من أترج شجرة البستان. وكان في البستان شجرة ليمون حامض. وكان الرجل يحب أن يأكل من ليمون حامض شجرة البستان. وكان في البستان شجرة ليمون حلو. وكان الرجل يحب أن يأكل من ليمون حلو شجرة البستان. وكان في البستان شجرة ليمون مر. وكان الرجل يحب أن يأكل من ليمون مر شجرة البستان. وكان في البستان شجرة ليمون ملح. وكان الرجل يحب أن يأكل من ليمون ملح شجرة البستان. وكان في البستان شجرة ليمون سكر. وكان الرجل يحب أن يأكل من ليمون سكر شجرة البستان. وكان في البستان شجرة ليمون عسل. وكان الرجل يحب أن يأكل من ليمون عسل شجرة البستان. وكان في البستان شجرة ليمون زبدة. وكان الرجل يحب أن يأكل من ليمون زبدة شجرة البستان. وكان في البستان شجرة ليمون لبن. وكان الرجل يحب أن يأكل من ليمون لبن شجرة البستان. وكان في البستان شجرة ليمون جبن. وكان الرجل يحب أن يأكل من ليمون جبن شجرة البستان. وكان في البستان شجرة ليمون بيض. وكان الرجل يحب أن يأكل من ليمون بيض شجرة البستان. وكان في البستان شجرة ليمون لحم. وكان الرجل يحب أن يأكل من ليمون لحم شجرة البستان. وكان في البستان شجرة ليمون سمك. وكان الرجل يحب أن يأكل من ليمون سمك شجرة البستان. وكان في البستان شجرة ليمون طير. وكان الرجل يحب أن يأكل من ليمون طير شجرة البستان. وكان في البستان شجرة ليمون وحش. وكان الرجل يحب أن يأكل من ليمون وحش شجرة البستان. وكان في البستان شجرة ليمون إنس. وكان الرجل يحب أن يأكل من ليمون إنس شجرة البستان. وكان في البستان شجرة ليمون جن. وكان الرجل يحب أن يأكل من ليمون جن شجرة البستان. وكان في البستان شجرة ليمون ملك. وكان الرجل يحب أن يأكل من ليمون ملك شجرة البستان. وكان في البستان شجرة ليمون شيطان. وكان الرجل يحب أن يأكل من ليمون شيطان شجرة البستان. وكان في البستان شجرة ليمون إبليس. وكان الرجل يحب أن يأكل من ليمون إبليس شجرة البستان. وكان في البستان شجرة ليمون عزرائيل. وكان الرجل يحب أن يأكل من ليمون عزرائيل شجرة البستان. وكان في البستان شجرة ليمون ميكائيل. وكان الرجل يحب أن يأكل من ليمون ميكائيل شجرة البستان. وكان في البستان شجرة ليمون جبرائيل. وكان الرجل يحب أن يأكل من ليمون جبرائيل شجرة البستان. وكان في البستان شجرة ليمون إسرافيل. وكان الرجل يحب أن يأكل من ليمون إسرافيل شجرة البستان. وكان في البستان شجرة ليمون عرش. وكان الرجل يحب أن يأكل من ليمون عرش شجرة البستان. وكان في البستان شجرة ليمون كرسي. وكان الرجل يحب أن يأكل من ليمون كرسي شجرة البستان. وكان في البستان شجرة ليمون لوح. وكان الرجل يحب أن يأكل من ليمون لوح شجرة البستان. وكان في البستان شجرة ليمون قلم. وكان الرجل يحب أن يأكل من ليمون قلم شجرة البستان. وكان في البستان شجرة ليمون جنة. وكان الرجل يحب أن يأكل من ليمون جنة شجرة البستان. وكان في البستان شجرة ليمون نار. وكان الرجل يحب أن يأكل من ليمون نار شجرة البستان. وكان في البستان شجرة ليمون ماء. وكان الرجل يحب أن يأكل من ليمون ماء شجرة البستان. وكان في البستان شجرة ليمون هواء. وكان الرجل يحب أن يأكل من ليمون هواء شجرة البستان. وكان في البستان شجرة ليمون تراب. وكان الرجل يحب أن يأكل من ليمون تراب شجرة البستان.

ﻭﺍﻟﻠﻪ ﺍﻟﻌﻈﻴﻢ ﻭﺍﻟﻨﺒﻲ ﺍﻟﻜﺮﻳﻢ ﻭﺍﻟﻘﺮﺁﻥ ﺍﻟﻤﺒﻴﻦ ﻭﺍﻟﺼﺮﺍﻁ ﺍﻟﻤﺴﺘﻘﻴﻢ ﻭﺍﻟﻤﻴﺰﺍﻥ ﺍﻟﻘﻮﻳﻢ ﻭﺍﻟﻤﻨﻬﺞ

ܡܫܘ ܐܡܪ ܠܗ ܡܪܝ ܠܡܐ ܐܢ ܐܡܪ ܠܝ ܐܝܟ ܐܢ ܐܡܪ ܠܝ ܐܝܟ ܐܢ ܐܡܪ ܠܝ ܐܝܟ

ܘܐܡܪ ܠܗ ܡܪܝ ܐܢ ܐܝܬ ܠܟ ܐܡܘܢܐ ܟܚܕܐ ܕܙܪܥܐ ..
ܕܚܪܕܠ ܘܢܬܒ ܒܗ ܒܟܠ ܡܕܡ ܕܐܡܪ ܠܟ ܢܬܒ ܠܗ :
ܘܐܢ ܠܐ ܐܝܬ ܠܟ ܐܡܘܢܐ ܟܚܕܐ ܕܙܪܥܐ ..
ܕܚܪܕܠ ܘܢܬܒ ܒܗ ܒܟܠ ܡܕܡ ܕܐܡܪ ܠܟ ܢܬܒ ܠܗ :
ܘܐܢ

ﺍﻟﻠﻬﻢ ﺍﻏﻔﺮ ﻟﻲ ﻭﻟﻮﺍﻟﺪﻱ ﻭﻟﻤﻦ ﺩﺧﻞ ﺑﻴﺘﻲ ﻣﺆﻣﻨﺎً
ﻭﻟﻠﻤﺆﻣﻨﻴﻦ ﻭﺍﻟﻤﺆﻣﻨﺎﺕ ﻭﺍﻟﻤﺴﻠﻤﻴﻦ ﻭﺍﻟﻤﺴﻠﻤﺎﺕ ﺍﻷﺣﻴﺎﺀ
ﻣﻨﻬﻢ ﻭﺍﻷﻣﻮﺍﺕ ﺇﻧﻚ ﺳﻤﻴﻊ ﻗﺮﻳﺐ ﻣﺠﻴﺐ ﺍﻟﺪﻋﻮﺍﺕ ﻳﺎ
ﻗﺎﺿﻲ ﺍﻟﺤﺎﺟﺎﺕ ﻳﺎ ﺭﺑﺎﻩ ﻳﺎ ﺭﺑﺎﻩ ﻳﺎ ﺭﺑﺎﻩ ﻳﺎ ﺃﺭﺣﻢ
ﺍﻟﺮﺍﺣﻤﻴﻦ ﻭﺻﻠﻰ ﺍﻟﻠﻪ ﻋﻠﻰ ﺳﻴﺪﻧﺎ ﻣﺤﻤﺪ ﻭﻋﻠﻰ ﺁﻟﻪ
ﻭﺻﺤﺒﻪ ﻭﺳﻠﻢ ﺗﺴﻠﻴﻤﺎً ﻛﺜﻴﺮﺍً ﻭﺍﻟﺤﻤﺪ ﻟﻠﻪ ﺭﺏ
ﺍﻟﻌﺎﻟﻤﻴﻦ ﺁﻣﻴﻦ ﺁﻣﻴﻦ ﺁﻣﻴﻦ ﻳﺎ ﺭﺏ ﺍﻟﻌﺎﻟﻤﻴﻦ ﺁﻣﻴﻦ
ﺁﻣﻴﻦ ﺁﻣﻴﻦ ﻳﺎ ﺭﺏ ﺍﻟﻌﺎﻟﻤﻴﻦ ﺁﻣﻴﻦ ﺁﻣﻴﻦ ﺁﻣﻴﻦ ﻳﺎ ﺭﺏ
ﺍﻟﻌﺎﻟﻤﻴﻦ ﺁﻣﻴﻦ ﺁﻣﻴﻦ ﺁﻣﻴﻦ ﻳﺎ ﺭﺏ ﺍﻟﻌﺎﻟﻤﻴﻦ ﺁﻣﻴﻦ ﺁﻣﻴﻦ
ﺁﻣﻴﻦ ﻳﺎ ﺭﺏ ﺍﻟﻌﺎﻟﻤﻴﻦ ﺁﻣﻴﻦ ﺁﻣﻴﻦ ﺁﻣﻴﻦ ﻳﺎ ﺭﺏ ﺍﻟﻌﺎﻟﻤﻴﻦ
ﺁﻣﻴﻦ ﺁﻣﻴﻦ ﺁﻣﻴﻦ ﻳﺎ ﺭﺏ ﺍﻟﻌﺎﻟﻤﻴﻦ ﺁﻣﻴﻦ ﺁﻣﻴﻦ ﺁﻣﻴﻦ ﻳﺎ ﺭﺏ
ﺍﻟﻌﺎﻟﻤﻴﻦ ﺁﻣﻴﻦ ﺁﻣﻴﻦ ﺁﻣﻴﻦ ﻳﺎ ﺭﺏ ﺍﻟﻌﺎﻟﻤﻴﻦ ﺁﻣﻴﻦ ﺁﻣﻴﻦ
ﺁﻣﻴﻦ ﻳﺎ ﺭﺏ ﺍﻟﻌﺎﻟﻤﻴﻦ ﺁﻣﻴﻦ ﺁﻣﻴﻦ ﺁﻣﻴﻦ ﻳﺎ ﺭﺏ ﺍﻟﻌﺎﻟﻤﻴﻦ
ﺁﻣﻴﻦ ﺁﻣﻴﻦ ﺁﻣﻴﻦ ﻳﺎ ﺭﺏ ﺍﻟﻌﺎﻟﻤﻴﻦ ﺁﻣﻴﻦ ﺁﻣﻴﻦ ﺁﻣﻴﻦ ﻳﺎ ﺭﺏ
ﺍﻟﻌﺎﻟﻤﻴﻦ ﺁﻣﻴﻦ ﺁﻣﻴﻦ ﺁﻣﻴﻦ ﻳﺎ ﺭﺏ ﺍﻟﻌﺎﻟﻤﻴﻦ ﺁﻣﻴﻦ ﺁﻣﻴﻦ
ﺁﻣﻴﻦ ﻳﺎ ﺭﺏ ﺍﻟﻌﺎﻟﻤﻴﻦ ﺁﻣﻴﻦ ﺁﻣﻴﻦ ﺁﻣﻴﻦ ﻳﺎ ﺭﺏ ﺍﻟﻌﺎﻟﻤﻴﻦ
ﺁﻣﻴﻦ ﺁﻣﻴﻦ ﺁﻣﻴﻦ ﻳﺎ ﺭﺏ ﺍﻟﻌﺎﻟﻤﻴﻦ ﺁﻣﻴﻦ ﺁﻣﻴﻦ ﺁﻣﻴﻦ ﻳﺎ ﺭﺏ
ﺍﻟﻌﺎﻟﻤﻴﻦ ﺁﻣﻴﻦ ﺁﻣﻴﻦ ﺁﻣﻴﻦ ﻳﺎ ﺭﺏ ﺍﻟﻌﺎﻟﻤﻴﻦ ﺁﻣﻴﻦ ﺁﻣﻴﻦ
ﺁﻣﻴﻦ ﻳﺎ ﺭﺏ ﺍﻟﻌﺎﻟﻤﻴﻦ ﺁﻣﻴﻦ ﺁﻣﻴﻦ ﺁﻣﻴﻦ ﻳﺎ ﺭﺏ ﺍﻟﻌﺎﻟﻤﻴﻦ

ܗܘ ܟܠܗ ܕܐܬܐ ܕܐܠܗܐ ܥܡ ܒܢܝ ܐܢܫܐ ܘܢܫܟܢ ܥܡܗܘܢ ܘܗܢܘܢ ܢܗܘܘܢ ܠܗ ܥܡܡ ܘܐܠܗܗܘܢ ܥܡ ܐܠܗܗ ܘܐܢܐ ܐܫܪܐ ܠܟ ܐܢ ܐܬ ܘܐܢ ܠܐ ܐܬ ܠܐ ܬܫܬܘܩ ܠܡܫܡܥ ܠܡܠܐ ܕܐܡܪ

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ܗܘ ܕܐܝܬ ܠܗ ܟܠ ܫܘܠܛܢܐ ܕܫܡܝܐ ܘܕܐܪܥܐ ׃
ܘܠܐ ܫܒܩ ܡܢܗ ܡܕܡ ܕܠܐ ܐܬܐ ܠܗ ׃
ܘܐܬܐ ܗܘ ܠܡܫܝܚܐ ܕܐܝܬ ܠܗ ܫܘܠܛܢܐ ׃
ܕܠܐ ܢܫܬܒܩ ܘܠܐ ܢܬܚܒܠ

ܐ ܐܝܟ ܕܐܡܪ ܠܗ ܒܝܬ ܐܒܐ ܠܐܒܢܐ ܘܠܐ ܒܝܬ ܐܡܐ ܠܒܢܬܐ ܀
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ܚ ܐܝܟ ܕܐܡܪ ܠܗ ܒܝܬ ܐܒܐ ܠܐܒܢܐ ܘܠܐ ܒܝܬ ܐܡܐ ܠܒܢܬܐ ܀
ܛ ܐܝܟ ܕܐܡܪ ܠܗ ܒܝܬ ܐܒܐ ܠܐܒܢܐ ܘܠܐ ܒܝܬ ܐܡܐ ܠܒܢܬܐ ܀
ܝ ܐܝܟ ܕܐܡܪ ܠܗ ܒܝܬ ܐܒܐ ܠܐܒܢܐ ܘܠܐ ܒܝܬ ܐܡܐ ܠܒܢܬܐ ܀
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ܠ ܐܝܟ ܕܐܡܪ ܠܗ ܒܝܬ ܐܒܐ ܠܐܒܢܐ ܘܠܐ ܒܝܬ ܐܡܐ ܠܒܢܬܐ ܀
ܡ ܐܝܟ ܕܐܡܪ ܠܗ ܒܝܬ ܐܒܐ ܠܐܒܢܐ ܘܠܐ ܒܝܬ ܐܡܐ ܠܒܢܬܐ ܀
ܢ ܐܝܟ ܕܐܡܪ ܠܗ ܒܝܬ ܐܒܐ ܠܐܒܢܐ ܘܠܐ ܒܝܬ ܐܡܐ ܠܒܢܬܐ ܀
ܣ ܐܝܟ ܕܐܡܪ ܠܗ ܒܝܬ ܐܒܐ ܠܐܒܢܐ ܘܠܐ ܒܝܬ ܐܡܐ ܠܒܢܬܐ ܀
ܥ ܐܝܟ ܕܐܡܪ ܠܗ ܒܝܬ ܐܒܐ ܠܐܒܢܐ ܘܠܐ ܒܝܬ ܐܡܐ ܠܒܢܬܐ ܀
ܦ ܐܝܟ ܕܐܡܪ ܠܗ ܒܝܬ ܐܒܐ ܠܐܒܢܐ ܘܠܐ ܒܝܬ ܐܡܐ ܠܒܢܬܐ ܀
ܨ ܐܝܟ ܕܐܡܪ ܠܗ ܒܝܬ ܐܒܐ ܠܐܒܢܐ ܘܠܐ ܒܝܬ ܐܡܐ ܠܒܢܬܐ ܀
ܩ ܐܝܟ ܕܐܡܪ ܠܗ ܒܝܬ ܐܒܐ ܠܐܒܢܐ ܘܠܐ ܒܝܬ ܐܡܐ ܠܒܢܬܐ ܀
ܪ ܐܝܟ ܕܐܡܪ ܠܗ ܒܝܬ ܐܒܐ ܠܐܒܢܐ ܘܠܐ ܒܝܬ ܐܡܐ ܠܒܢܬܐ ܀
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ﺍﻟﻠﻬﻢ ﺍﺭﺯﻗﻨﺎ ﺍﻟﺘﻮﺑﺔ ﻭﺍﻟﺪﻣﻮﻉ ﻭﺍﻟﺘﻨﻬﺪ ﻭﺍﻟﺘﺄﻭﻩ ﻭﺍﻟﺘﻀﺮﻉ ﻭﺍﻟﺘﺬﻟﻞ ﻭﺍﻟﺘﺨﺸﻊ ﻭﺍﻟﺘﻮﺟﻊ ﻭﺍﻟﺘﺤﺰﻥ ﻭﺍﻟﺘﻔﺠﻊ ﻭﺍﻟﺘﺄﺳﻒ ﻭﺍﻟﺘﺤﺴﺮ ﻭﺍﻟﺘﻠﻬﻒ ﻭﺍﻟﺘﺄﻟﻢ

ܗܠ ܗܕܐ ܕܐܠܗܐ ܐܒܐ ܒܟ ܗܠ ܫܘܝ ׃
ܡܢ ܕܝܢ ܕܐܬܐ ܥܠܝ ܗܘ ܕܐ ܢܦܠ ׃
ܥܠ ܐܪܥܐ ܐܠܐ ܒܗ ܗܘ ܕܐ ׃
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ܡܛܠ ܕܐܢ ܡܢ ܒܢܝ ܐܢܫܐ ܠܐ ܢܗܘܐ ܠܗ ܐܝܟ ܗܢܐ ܕܐܡܪ ܠܟ ܗܘ ܡܠܐܟ ܡܫܝܚܐ

ܠܗ ܠܫܘ ܐܢ ܗܘ ܗܢܐ ܕܐܡ ܠܗ ܠܐ ܐܢ.
ܠܐ ܢܕܥ ܗܘ ܗܘ ܕܐ ܗܘ ܐܢ ܠܐ ܐܢ ܠܐ.
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ܗܢܐ

ڈ ڈ ڈ

ڕەشەبا دەستی بە هەڵکردن کرد و
هەموو ئەو شتانەی لە سەر زەوی بوون
ڕووخاندن و بردنیان. ئەو ڕەشەبایە
بە سەر هەموو ئەو شوێنانەدا هات
کە ئەو دوو کەسە لێیان بوون.
ئەو ڕەشەبایە بە سەر ماڵی
گەورەی براکەیاندا هات و
ماڵەکەی ڕووخاند و
بەسەر هەموو ئەو کەسانەدا
کەوت کە لە ماڵەکەدا بوون.
ئەو کەسانە مردن و
تەنها من ڕزگارم بوو
بۆ ئەوەی بۆ تۆ بگێڕمەوە.
ئەیوب ئەم قسانەی
بیستن و هەستا
جلەکانی دڕاند
و سەری تاشی.
ئینجا بە خوا
سوێندی خواردن
و گوتی:
«لە سکی دایکمەوە
بە ڕووتی هاتم
و بە ڕووتیش
دەگەڕێمەوە.
یەزدان دا
و یەزدان
بردی.
ناوی یەزدان
پیرۆز بێت.»
لەم هەموو
ئازارانەدا
ئەیوب
گوناهی
نەکرد
و
هیچ
شتێکی
نەگوت
کە
بێ
ڕێز
بێت
بۆ
خوا.

ܐܠܐ ܐܢ ܐܝܟ ܕܐܢܐ ܐܡܪ ܠܟ ܠܐ ܬܫܬܘܩ ܠܗ ܠܐ ܬܫܬܘܩ ܠܗ ܠܐ ܬܫܬܘܩ ܠܗ

ܘܐܡܪ ܠܗ ܐܝܟ ܐܬ ܒܪ ܐܠܗܐ ܐܡܪ ܠܝ ܡܠܟܐ ܕܝܫܪܝܠ ׃
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ﻭﺍﻟﻠﻪ ﺍﻋﻠﻢ ﺑﺎﻟﺼﻮﺍﺏ ﻭﺍﻟﻴﻪ ﺍﻟﻤﺮﺟﻊ ﻭﺍﻟﻤﺎﺏ ۞
ﻭﺍﻟﺤﻤﺪ ﻟﻠﻪ ﺭﺏ ﺍﻟﻌﺎﻟﻤﻴﻦ ﻭﺻﻠﻰ ﺍﻟﻠﻪ ﻋﻠﻰ ﺳﻴﺪﻧﺎ ﻣﺤﻤﺪ ﻭﺁﻟﻪ ﻭﺻﺤﺒﻪ ﻭﺳﻠﻢ ۞
ﻭﻗﺪ ﻭﻗﻊ ﺍﻟﻔﺮﺍﻍ ﻣﻦ ﺗﺤﺮﻳﺮ ﻫﺬﻩ ﺍﻟﻨﺴﺨﺔ ﺍﻟﻤﺒﺎﺭﻛﺔ ﻓﻲ ﻳﻮﻡ ﺍﻟﺴﺒﺖ ﺍﻟﻤﺒﺎﺭﻙ ﺍﻟﺴﺎﺑﻊ ﻣﻦ ﺷﻬﺮ ﺭﺟﺐ ﺍﻟﻤﺒﺎﺭﻙ ﺳﻨﺔ ﺍﺛﻨﺘﻴﻦ ﻭﺛﻤﺎﻧﻴﻦ ﻭﺛﻼﺛﻤﺎﺋﺔ ﻭﺍﻟﻒ ﻣﻦ ﻫﺠﺮﺓ ﻣﻦ ﻟﻪ ﺍﻟﻌﺰ ﻭﺍﻟﺸﺮﻑ ﻭﺍﻟﻤﺠﺪ ﻭﺍﻟﻜﺮﻡ ﻭﺍﻟﻌﻠﻮ ﻭﺍﻟﺠﺎﻩ ﻭﺍﻟﻔﺨﺮ ﻭﺍﻟﺤﺴﺐ ﻭﺍﻟﻨﺴﺐ ﻭﺍﻟﺴﻨﺎ ﻭﺍﻟﺒﻬﺎ ﻭﺍﻟﺠﻼﻝ ﻭﺍﻟﺒﻬﺠﺔ ﻭﺍﻟﻤﻬﺎﺑﺔ ﻭﺍﻟﺴﻴﺎﺩﺓ ﻭﺍﻟﺮﻳﺎﺳﺔ ﻭﺍﻟﻌﻈﻤﺔ ﻭﺍﻟﻔﺨﺎﻣﺔ ﻭﺍﻟﻔﻀﻞ ﻭﺍﻟﻤﻨﺔ ﻭﺍﻟﻜﺮﺍﻣﺔ ﻭﺍﻟﻤﺮﻭﺀﺓ ﻭﺍﻟﺤﻤﻴﺔ ﻭﺍﻟﺤﺸﻤﺔ ﻭﺍﻟﺤﻜﻤﺔ ﻭﺍﻟﺤﻠﻢ ﻭﺍﻟﺤﻨﻜﺔ ﻭﺍﻟﺤﺬﻕ ﻭﺍﻟﺤﺰﻡ ﻭﺍﻟﺤﺰﺍﻣﺔ ﻭﺍﻟﺤﺼﺎﻓﺔ ﻭﺍﻟﺤﺼﺎﻧﺔ ﻭﺍﻟﺮﺯﺍﻧﺔ ﻭﺍﻟﺮﺟﺎﺣﺔ ﻭﺍﻟﺮﺟﺎﻧﺔ ﻭﺍﻟﺮﺟﺎﺀ ﻭﺍﻟﺮﺟﺎﺀﺓ

ܐܝܟ ܕܐܢܫ ܕܠܐ ܝܕܥ ܠܗ ܠܡܢܐ ܐܬܐ ܗܘ ܘܠܡܢܐ ܐܙܠ ܗܘ ܘܠܡܢܐ ܐܬܐ ܘܠܡܢܐ ܐܙܠ ܗܘ ܘܠܐ ܝܕܥ ܠܗ ܠܡܢܐ ܐܬܐ ܗܘ

ܕܐܝܟ ܕܐܢ ܕܐܢ ܕܐܢ

ڕەشەبا هەڵکرد و ئاوەکە لێی کشایەوە.
ئەو ڕێگەیەی بۆ ئیسرائیل کرایەوە
لە دەریا و ئەو ئەسپانەی بۆ لەشکری فیرعەون
لە دەریا و ئەو گالیسکانەی بۆ لەشکری فیرعەون
لە دەریا و

ܕܐ ܐܚܝܢ ܐܢ ܐܚܝ ܒܝ ܐܚܝ ܐܢ ܐܚܝ ܐܢ ܐܚܝ ܐܢ

ڈا ہتا ھلہ ہلھلہ ہے ہجہ:
ہمہ ہس ہا ہے ہلھلہ ہ
ہسہلہ ہلھلہ ہس ہنہ:
ہستہ ہتہ ہسہ ہتہ ہ
ہتہ ہجہ ہتہ ہتہ ہلھلہ ہہ:
ہتہ ہ ہتہ ہسہ ہتہ ہ
ہتہ ہلھلہ ہا ہسہتہ:
ہتہ ہلھلہ ہا ہتہ ہ
ہتہ ہلھلہ ہا ہتہ ہ
ہتہ ہلھلہ ہا ہتہ ہ

ס ומחלה הוא לאלו מבחר ומחמד
ע מחיל ולאל ומי מחוץ ומי לבלתם
פ ומבחר ומר ומי מלחמה מחשב ומחר
צ ומלחמה מחמד בחר ומי בכל מה
ק ומי מחמד מחשב ומי מחוץ ומי
ר ומי מחמד מחשב ומי מחוץ ומי
ש ומי מחמד מחשב ומי מחוץ ומי
ת ומי מחמד מחשב ומי מחוץ ומי
א ומי מחמד מחשב ומי מחוץ ומי
ב ומי מחמד מחשב ומי מחוץ ומי
ג ומי מחמד מחשב ומי מחוץ ומי
ד ומי מחמד מחשב ומי מחוץ ומי
ה ומי מחמד מחשב ומי מחוץ ומי
ו ומי מחמד מחשב ומי מחוץ ומי
ז ומי מחמד מחשב ומי מחוץ ומי
ח ומי מחמד מחשב ומי מחוץ ומי
ט ומי מחמד מחשב ומי מחוץ ומי

ܗܘ ܕܐܝܟ ܕܐܡܪ ܠܗ ܡܪܝ ܠܐ ܐܝܬ ܠܝ ܐܠܐ ܚܕ ܐܠܗܐ ܘܐܢ ܐܝܬ ܠܟ ܐܠܗ ܐܚܪ

ܘܐܡܪ ܠܗ ܡܫܝܚܐ ܐܝܟ ܐܢ ܐܝܬ ܠܟ ܐܡܘܢܐ ܕܙܥܘܪ ܟܚܕܐ ܕܢܛܘܪ ܠܟ ܡܢ ܟܠ ܡܟܫܠܐ ܘܡܢ ܟܠ ܚܛܝܬܐ ܘܡܢ ܟܠ ܥܩܡܐ ܘܡܢ ܟܠ ܫܘܠܛܢܐ ܕܥܠ ܐܪܥܐ ܘܡܢ ܟܠ ܡܕܡ ܕܠܐ ܛܒ ܠ

ܗܘ ܐܢܐ ܐܚܪ ܕܐܠܗܐ ܕܝ ܠܐ ܐܝܬ ܠܝ ܀
ܐܠܐ ܕܐܢ ܐܡܪ ܐܢܐ ܠܟ ܕܐܠܗܐ ܀
ܕܐܝ ܐܝܬ ܠܟ ܐܠܗ ܐܚܪ ܕܝ ܠܐ ܐܝܬ ܠܝ ܀
ܐܠܐ ܕܐܢ ܐܡܪ ܐܢܐ ܠܟ ܕܐܠܗܐ ܀

ܗܘ ܕܐܡܪ ܠܗ ܐܝܟ ܐܢܬ ܗܘ ܕܐܡܪ ܠܗ ܐܝܟ ܐܢܬ
ܐܝ ܕܐܡܪ ܠܗ ܐܝܟ ܐܢܬ ܗܘ ܕܐܡܪ ܠܗ ܐܝܟ ܐܢܬ
ܗܘ

ܡܕܝܢܬܐ ܕܐܢ ܡܠܟܐ ܚܡܝܬ ܠܐ ܢܫܬܪ ܒܗ.
ܘܐܦ ܒܫܘܩܐ ܕܐܝܟ ܗܟܢܐ ܐܝܬ ܠܗ ܠܡ
ܠܡܥܒܕ ܕܗܐ ܟܠ ܡܐ ܕܒܥܐ ܡܠܟܐ ܘ
ܥܒܕ ܠܗ ܟܠ ܗܘ ܕܒܥܐ ܡܠܟܐ ܘ
ܗܢܐ ܕܐܡܪ ܠܟ ܐܢ ܐܬ ܠܐ ܬܫܬܟܚ
ܠܡ ܕܐܫܬ ܠܐ ܬܫܬܟܚ ܠܡ ܕܐܫܬ
ܐܢ ܐܬ ܠܐ ܬܫܬܟܚ ܠܡ ܕܐܫܬ ܠܐ
ܬܫܬܟܚ ܠܡ ܕܐܫܬ ܐܢ ܐܬ ܠܐ ܬܫ
ܬܟܚ ܠܡ ܕܐܫܬ ܠܐ ܬܫܬܟܚ ܠܡ ܕ
ܐܫܬ ܐܢ ܐܬ ܠܐ ܬܫܬܟܚ ܠܡ ܕܐܫ
ܬ ܠܐ ܬܫܬܟܚ ܠܡ ܕܐܫܬ ܐܢ ܐܬ ܠ
ܐ ܬܫܬܟܚ ܠܡ ܕܐܫܬ ܠܐ ܬܫܬܟ
ܚ ܠܡ ܕܐܫܬ ܐܢ ܐܬ ܠܐ ܬܫܬ
ܟܚ ܠܡ ܕܐܫܬ ܠܐ ܬܫ
ܬܟ
ܚ

ܡܢ ܟܠ ܒܝܬܐ: ܘܐܡܪ ܠܗܘܢ ܐܢ ܒܝ ܡܐ
ܕܐܫܬܝ. ܘܐܫܬܐ ܠܐ ܫܒܩܬ ܠܡܫܕܐ. ܘܐܡܪ
ܐܢ ܒܝ ܡܐ ܕܐܫܬܝ ܠܐ ܫܒܩܬ ܠܡܫܕܐ
ܐܠܐ ܠܡܐ ܕܐܫܬܝ. ܘܐܡܪ ܠܗ ܐܢ ܒܝ ܡܐ
ܕܐܫܬܝ ܠܐ ܫܒܩܬ ܠܡܫܕܐ: ܟܠ ܙܒܢ ܕܐܢ
ܐܫܬܝ ܠܐ ܫܒܩܬ ܠܡܫܕܐ. ܘܐܡܪ ܠܗ ܐܢ
ܐܫܬܝ ܠܐ ܫܒܩܬ ܠܡܫܕܐ: ܐܠܐ ܠܡܐ

ו ואמר יהוה אל משה כתב לך את הדברים האלה כי על פי
הדברים האלה כרתי אתך ברית ואת ישראל: ויהי שם
ב עם יהוה ארבעים יום וארבעים לילה לחם לא אכל ומים
לא שתה ויכתב על הלחת את דברי הברית עשרת
הדברים: ויהי במרדת משה מהר סיני ושני לחת
העדת ביד משה במרדו מן ההר ומשה לא ידע כי קרן
עור פניו בדברו אתו: וירא אהרן וכל בני ישראל
את משה והנה קרן עור פניו וייראו מגשת אליו:
ד ויקרא אליהם משה וישבו אליו אהרן וכל הנשאים
בעדה וידבר משה אליהם: ואחרי כן נגשו כל בני
ישראל ויצום את כל אשר דבר יהוה אתו בהר סיני:
ו ויכל משה מדבר אתם ויתן על פניו מסוה: ובבא משה
לפני יהוה לדבר אתו יסיר את המסוה עד צאתו
ויצא ודבר אל בני ישראל את אשר יצוה: וראו בני
ישראל את פני משה כי קרן עור פני משה והשיב
משה את המסוה על פניו עד בואו לדבר אתו:
ויקהל משה את כל עדת בני ישראל ויאמר אלהם
אלה הדברים אשר צוה יהוה לעשת אתם: ששת ימים
תעשה מלאכה וביום השביעי יהיה לכם קדש שבת
שבתון ליהוה כל העשה בו מלאכה יומת: לא תבערו
אש בכל משבתיכם ביום השבת: ויאמר משה אל כל
עדת בני ישראל לאמר זה הדבר אשר צוה יהוה
לאמר: קחו מאתכם תרומה ליהוה כל נדיב לבו יביאה
את תרומת יהוה זהב וכסף ונחשת: ותכלת וארגמן
ותולעת שני ושש ועזים: ועורת אילם מאדמים
וערת תחשים ועצי שטים: שמן למאור בשמים לשמן
המשחה ולקטרת הסמים: אבני שהם ואבני מלאים
לאפד ולחשן: וכל חכם לב בכם יבאו ויעשו את כל
אשר צוה יהוה: את המשכן את אהלו ואת מכסהו
את קרסיו ואת קרשיו את בריחו את עמדיו ואת
אדניו: את הארן ואת בדיו את הכפרת ואת פרכת
המסך: את השלחן ואת בדיו ואת כל כליו ואת לחם
הפנים: וגם את מנורת המאור ואת כליה ואת נרתיה
ואת שמן המאור: ואת מזבח הקטרת ואת בדיו ואת
שמן המשחה ואת קטרת הסמים ואת מסך הפתח
לפתח המשכן: את מזבח העלה ואת מכבר הנחשת
אשר לו את בדיו ואת כל כליו את הכיור ואת כנו:
את קלעי החצר את עמדיו ואת אדניו ואת מסך
שער החצר: את יתדת המשכן ואת יתדת החצר ואת
מיתרתם: את בגדי השרד לשרת בקדש את בגדי
הקדש לאהרן הכהן ואת בגדי בניו לכהן: ויצאו כל
עדת בני ישראל מלפני משה: ויבאו כל איש אשר
נשאו לבו וכל אשר נדבו רוחו אתו הביאו את תרומת
יהוה למלאכת עבדת אהל מועד ולכל עבדתו ולבגדי
הקדש: והאנשים על הנשים באו כל נדיב לב הביאו
חח ונזם וטבעת וכומז כל כלי זהב וכל איש אשר
הניף תנופת זהב ליהוה: וכל איש אשר נמצא אתו
תכלת וארגמן ותולעת שני ושש ועזים ועורת אילם
מאדמים וערת תחשים כל נדיב לב הביאו: כל מרים
תרומת כסף ונחשת הביאו את תרומת יהוה וכל אשר
נמצא אתו עצי שטים לכל מלאכת העבדה הביאו:
וכל אשה חכמת לב בידיה טוו ויביאו מטוה את
התכלת ואת הארגמן את תולעת השני ואת השש:
וכל הנשים אשר נשא לבן בחכמה טוו את העזים:
ואת אבני השהם ואת אבני המלאים לאפד ולחשן:
ואת הבשם ואת השמן למאור ולשמן המשחה ולקטרת
הסמים: כל איש ואשה אשר נדב לבם להביא לכל
המלאכה אשר צוה יהוה לעשת ביד משה הביאו בני
ישראל נדבה ליהוה: ויאמר משה אל בני ישראל
ראו קרא יהוה בשם בצלאל בן אורי בן חור למטה
יהודה: וימלא אתו רוח אלהים בחכמה בתבונה

ﻣﺎﺭ ﺍﻟﻴﺎﺱ ﺍﻟﻤﻄﺮﺍﻥ ﻭﺍﻟﻤﻔﺮﻳﺎﻥ ﻭﺍﻟﻤﺪﺑﺮﻳﻦ ﻭﺍﻟﻘﺴﻴﺴﻴﻦ ﻭﺍﻟﺸﻤﺎﺷﻴﺔ ﻭﺍﻟﺒﻴﻌﺔ ﻭﺍﻟﻤﺆﻣﻨﻴﻦ ﻭﺍﻟﻤﺆﻣﻨﺎﺕ ﺍﻟﺴﻼﻡ ﻟﻜﻢ ﺟﻤﻴﻌﺎ ﻭﺍﻟﺮﺣﻤﺔ ﻭﺍﻟﺒﺮﻛﺔ ﻣﻦ ﺍﻟﻠﻪ ﺍﻟﻜﻠﻲ ﺍﻟﺮﺣﻤﺔ ﻭﺍﻟﻤﻌﻮﻧﺔ ﻭﺍﻟﻐﻔﺮﺍﻥ ﻟﻜﻞ ﺧﻄﺎﻳﺎﻛﻢ ﻭﺍﻟﺼﻔﺢ ﻋﻦ ﺟﻤﻴﻊ ﺫﻧﻮﺑﻜﻢ ﻭﺍﻟﻤﺴﺎﻣﺤﺔ ﻟﻜﻞ ﻣﺎ ﺍﺭﺗﻜﺒﺘﻤﻮﻩ ﻣﻦ ﺍﻟﺨﻄﺎﻳﺎ ﻭﺍﻟﺰﻟﺎﺕ ﻭﺍﻟﺘﻌﺪﻳﺎﺕ ﻭﺍﻟﻤﻌﺎﺻﻲ ﻭﺍﻟﺴﻴﺌﺎﺕ ﻭﺍﻟﻤﺨﺎﻟﻔﺎﺕ ﻭﺍﻟﺘﻌﺪﻱ ﻭﺍﻟﺘﺠﺎﻭﺯ ﻭﺍﻟﺘﻘﺼﻴﺮ ﻭﺍﻟﺘﻬﺎﻭﻥ ﻭﺍﻟﺘﻜﺎﺳﻞ ﻭﺍﻟﺘﺮﺍﺧﻲ ﻭﺍﻟﺘﻮﺍﻧﻲ

ܐܝܟ ܕܐܡܪ ܡܪܝ ܫܠܡܐ ܠܬܠܡܝܕܘܗܝ ܕܐܬܐ ܠܘܬ ܡܪܝ ܝܘܚܢܢ ܕܢܫܬܠܚ ܠܘܬ ܡܪܝ ܝܫܘܥ ܕܢܫܐܠ ܠܗ ܐܢ ܐܢܬ ܗܘ ܕܐܬܐ ܐܘ ܢܣܒܪ ܠܢ ܐܚܪܢܐ ܕܢܣܒܪ

ﻣﺎﺭﻳﻮﺳﻒ ﺍﻟﺬﻱ ﻗﺎﻝ ﻟﻠﻤﺴﻴﺢ ﻳﺎ ﺳﻴﺪﻱ ﻭﺍﻟﻠﻪ ﻣﺎ ﻳﺴﺘﺤﻖ ﺍﻟﻤﻮﺕ ﻓﻲ ﻫﺬﻩ ﺍﻟﻤﺪﻳﻨﺔ ﺷﻲﺀ ﻭﻟﻜﻦ ﺍﻥ ﻛﺎﻥ ﻗﺪ ﺻﻨﻊ ﺷﻴﺌﺎ ﻣﺎ ﻓﻲ ﺍﻟﻤﺪﻳﻨﺔ ﻓﻬﻮ ﻳﺴﺘﺤﻖ ﺍﻟﻤﻮﺕ ﻓﻲ ﻫﺬﻩ ﺍﻟﻤﺪﻳﻨﺔ ﻭﻟﻜﻦ ﺍﻥ ﻛﺎﻥ ﻗﺪ ﺻﻨﻊ ﺷﻴﺌﺎ ﻣﺎ ﻓﻲ ﻫﺬﻩ

ܐܝܟ ܕܐܢ ܐܝܬ ܒܟ ܚܛܝܬܐ ܐܢ ܕܠܐ

ܐܝܟ ܕܐܢ ܐܝܬ ܒܗ ܡܕܡ ܕܫܦܝܪ ܠܗ ܒܥܝܢ ܐܢܫ ܘܠܐ ܐܝܬ ܒܗ ܡܕܡ ܕܠܐ ܫܦܝܪ ܠܗ ܒܥܝܢ ܐܢܫ

ܐܡܪ ܠܗ ܒܪ ܐܒܘܗ ܐܝ ܐܢ ܐܝܬ ܠܟ ܡܕܡ ܕܐܝܬ ܠܝ ܐܢ ܐܝܬ ܠܟ ܡܕܡ ܕܐܝܬ ܠܝ
ܐܡܪ ܠܗ ܒܪ ܐܒܘܗ ܐܝ ܐܢ ܐܝܬ ܠܟ ܡܕܡ ܕܐܝܬ ܠܝ ܐܡܪ ܠܗ ܒܪ ܐܒܘܗ ܐ

ڕەنگە ئەو ئەستێرەیە ئەو بێت کە
بەرەو ڕۆژهەڵاتەوە ڕۆیشت تا
هاتە سەرەوە ئەو شوێنەی منداڵەکە
لێی بوو. کاتێک ئەستێرەکە
بینیان زۆر دڵخۆش بوون بە
خۆشییەکی زۆر گەورە. کاتێک
هاتنە ناو ماڵەکە منداڵەکەیان
لەگەڵ دایکی مەریەم بینی و
کڕنۆش بۆ منداڵەکە بردن و
پەرستیان. پاشان گەنجینەکانیان
کردەوە و دیاری زێڕ و کۆندر و
مۆریان پێشکەش کرد. ئینجا
لەبەر ئەوەی لە خەودا پێیان
ڕاگەیەنرا کە نەگەڕێنەوە لای
هیرۆدس، بە ڕێگایەکی تردا
گەڕانەوە بۆ وڵاتەکەی خۆیان.
کاتێک ڕۆیشتن فریشتەی یەزدان
لە خەودا بۆ یوسف دەرکەوت و
پێی ڕاگەیاند کە هەستێت و
منداڵەکە و دایکی بگرێت و
بڕۆن بۆ وڵاتی میسر و لەوێ
بمێننەوە تا پێیان ڕادەگەیەنم
کە بگەڕێنەوە، چونکە هیرۆدس
بەدوای منداڵەکەدا دەگەڕێت
بۆ ئەوەی بیکوژێت. یوسف
هەستا و منداڵەکە و دایکی
گرت و بە شەو ڕۆیشت بۆ
میسر و لەوێ مانەوە تا مرد.
ئەمەش بۆ ئەوە هات کە ئەو
قسەیەی یەزدان بە زاری
پێغەمبەرەکەی هاتە دی کە
دەیفەرمووە: «کوڕەکەم لە
میسرەوە بانگ کرد.»

ⲁⲩⲱ ⲁⲛⲟⲕ ⲡⲉⲧⲣⲟⲥ ⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲙ̀ⲡⲉⲛⲛⲟⲩⲧⲉ ⲛⲧⲉ ⲡⲓⲙⲁⲛⲧⲟⲣ ⲛⲧⲉ ⲡⲓⲥⲱⲧⲏⲣ ⲛⲧⲉ ⲡⲓⲕⲟⲥⲙⲟⲥ ⲙ̀ⲡⲉⲛⲛⲟⲩⲧⲉ ⲛⲧⲉ ⲡⲓⲙⲁⲛⲧⲟⲣ ⲛⲧⲉ ⲡⲓⲥⲱⲧⲏⲣ ⲛⲧⲉ ⲡⲓⲕⲟⲥⲙⲟⲥ ⲁⲩⲱ ⲁⲛⲟⲕ ⲡⲉⲧⲣⲟⲥ ⲁⲡⲟⲥⲧⲟⲗ

ڈھ ھج مثا ک مڈھ حصہ حسثہ ر ثثے ۔
ہ مجد حک ک ھمثا ھہا د ہ ھ حصحہ ر
حہ ر دھ ھہ دجا حسثہ ھک حہ حصھھ ۔
ھ ھیہ ہ دھھ ھک ھ ھ حک د حقھمے ۔
د ھھہا ھج د حصحہا دسا حھہ دھحا لھھا ۔
ہ حکا ہ ا ھ ھ ھ

ܐ ܐ ܐ

ڪ ڪ ڪ

ܗܠܝ ܟܝ ܥܒܕ ܒܗܕܐ ܠܐܬܪܐ ܕܡܪܝ׃
ܠܐ ܡܢ ܚܠܐ ܠܟ ܚܒܪܐ ܕܐܠܗܐ ܀
ܐܠܐ ܠܟܕ ܐܢܐ ܠܟ ܕܐܡܪ ܠܗ ܡܢ ܕܫܒܩ׃
ܐܠ ܟܠ ܡܐ ܕܐܡܪ ܠܟ ܠܐ ܬܥܒܕ ܒܗ ܀
ܐܠ ܡܢ ܕܐܡܪ ܠܟ ܠܐ ܬܥܒܕ ܒܗ ܀
ܐܠ ܡܢ ܕܐܡܪ ܠܟ ܠܐ ܬܥܒܕ ׃

ܐܝܟ ܕܐܡܪ ܐܢܐ ܠܟ ܒܪ ܐܢܫ ܕܐܬܐ ܒܥܢܢܐ ܕܫܡܝܐ ܘܥܬܝܩ ܕܢܬܠ ܠܘܬ ܥܬܝܩ ܕܝܘܡܝܢ ܘܐܬܐ ܥܕ ܠܘܬ ܫܝܟ ܝܘܡܝܢ ܘܡܠܐܟܐ ܕܐܠܗܐ ܣܠܩܝܢ ܘܢܚܬܝܢ ܒܗ ܘܚܙܐ ܗܘ ܒܚܠܡܐ ܕܠܠܝܐ ܘܗܐ ܥܠ ܟܘܪܣܝ ܕܕܝܢܐ ܕܡܝ ܕܐܝܬ ܠܗ ܐܝܟ ܕܡܐ

ܡܟܠ ܟܠ ܟܬ ܚܙܐ ܡܕܡ ܕܚܙ ܚܙ:
ܕܡ ܐܡ ܕܡ ܕܡܡ ܐܢ ܐܟ ܚܕ ܚܕ ;
ܐܡ ܚܙ ܚܙ ܟܠ ܡ ܡ ܚܙ ܕܡ ܟܠ:
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ܗܘ ܕܒܪ ܐܒܘܗܝ ܕܐܠܗܐ ܡܫܝܚܐ ؛
ܘܐܝܟ ܗܢܐ ܐܡܪ ܠܗ ؛ ܐܒܐ ؛ ܐܒܐ ؛
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ܗܘ ܕܒܪ ܐܒܘܗܝ ܕܐܠܗܐ ؛
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ܠܡ ܫܒܩܬܢܝ ؛ ܠܡ ܫܒܩܬܢܝ ؛
ܐܠܗܝ ؛ ܐܠܗܝ ؛ ܠܡ ܫܒܩܬܢܝ ؛

ﻭﺍﻟﻠﻪ ﺍﻋﻠﻢ ﺑﺎﻟﺼﻮﺍﺏ ﻭﺍﻟﻴﻪ ﺍﻟﻤﺮﺟﻊ ﻭﺍﻟﻤﺎﺏ ۞
ﻭﻗﺪ ﺗﻢ ﻫﺬﺍ ﺍﻟﺠﺰﺀ ﺑﺤﻤﺪ ﺍﻟﻠﻪ ﻭﻋﻮﻧﻪ ﻭﺣﺴﻦ ﺗﻮﻓﻴﻘﻪ ۞
ﻭﻳﺘﻠﻮﻩ ﺍﻥ ﺷﺎﺀ ﺍﻟﻠﻪ ﺗﻌﺎﻟﻰ ﺍﻭﻝ ﺍﻟﺠﺰﺀ ﺍﻟﺜﺎﻧﻲ ﻭﻫﻮ ﻛﺘﺎﺏ ﺍﻟﺼﻼﺓ ۞
ﻭﺻﻠﻰ ﺍﻟﻠﻪ ﻋﻠﻰ ﺳﻴﺪﻧﺎ ﻣﺤﻤﺪ ﻭﻋﻠﻰ ﺁﻟﻪ ﻭﺻﺤﺒﻪ ﻭﺳﻠﻢ ۞
ﻭﺍﻟﺤﻤﺪ ﻟﻠﻪ ﺭﺏ ﺍﻟﻌﺎﻟﻤﻴﻦ ۞
ﻭﺍﻟﺤﻤﺪ ﻟﻠﻪ ﺍﻟﺬﻱ ﻫﺪﺍﻧﺎ ﻟﻬﺬﺍ ﻭﻣﺎ ﻛﻨﺎ ﻟﻨﻬﺘﺪﻱ ﻟﻮﻻ ﺍﻥ ﻫﺪﺍﻧﺎ ﺍﻟﻠﻪ ۞
ﻭﺍﻟﺤﻤﺪ ﻟﻠﻪ ﺍﻟﺬﻱ ﺑﻨﻌﻤﺘﻪ ﺗﺘﻢ ﺍﻟﺼﺎﻟﺤﺎﺕ ۞
ﻭﺍﻟﺤﻤﺪ ﻟﻠﻪ ﺍﻟﺬﻱ ﺍﻟﻬﻤﻨﺎ ﺷﻜﺮ ﻧﻌﻤﺘﻪ ﻭﺍﻟﺜﻨﺎﺀ ﺑﻤﺎ ﻫﻮ ﺍﻫﻠﻪ ۞
ﻭﺍﻟﺤﻤﺪ ﻟﻠﻪ ﺍﻟﺬﻱ ﻭﻓﻘﻨﺎ ﻟﻄﺎﻋﺘﻪ ﻭﺳﻬﻞ ﻟﻨﺎ ﺍﺳﺒﺎﺏ ﻋﺒﺎﺩﺗﻪ ۞
ﻭﺍﻟﺤﻤﺪ ﻟﻠﻪ ﺍﻟﺬﻱ ﺍﻋﺎﻧﻨﺎ ﻋﻠﻰ ﺍﻗﺎﻣﺔ ﺩﻳﻨﻪ ﻭﺍﻟﻘﻴﺎﻡ ﺑﺸﺮﻳﻌﺘﻪ ۞
ﻭﺍﻟﺤﻤﺪ ﻟﻠﻪ ﺍﻟﺬﻱ ﺍﻛﺮﻣﻨﺎ ﺑﺎﻟﺘﻤﺴﻚ ﺑﺴﻨﺔ ﻧﺒﻴﻪ ﻭﺍﻟﺴﻠﻮﻙ ﻋﻠﻰ ﻣﻨﻬﺎﺟﻪ ۞
ﻭﺍﻟﺤﻤﺪ ﻟﻠﻪ ﺍﻟﺬﻱ ﺍﻳﺪﻧﺎ ﺑﺎﻟﻌﻠﻢ ﻭﺍﻟﻌﻤﻞ ﻭﺍﻟﺘﻘﻮﻯ ﻭﺍﻟﻬﺪﻯ ۞
ﻭﺍﻟﺤﻤﺪ ﻟﻠﻪ ﺍﻟﺬﻱ ﺍﻋﺰﻧﺎ ﺑﺎﻟﺘﻤﺴﻚ ﺑﺎﻟﺴﻨﺔ ﻭﺍﻟﺠﻬﺎﺩ ﻭﺍﻟﺮﺑﺎﻁ ۞
ﻭﺍﻟﺤﻤﺪ ﻟﻠﻪ ﺍﻟﺬﻱ ﺍﻛﺮﻣﻨﺎ ﺑﺎﻟﺘﻤﺴﻚ ﺑﺎﻟﻌﺮﻭﺓ ﺍﻟﻮﺛﻘﻰ ﻭﺍﻟﻤﻨﻬﺞ ﺍﻟﺴﻮﻱ ۞
ﻭﺍﻟﺤﻤﺪ ﻟﻠﻪ ﺍﻟﺬﻱ ﺍﻋﺎﺫﻧﺎ ﻣﻦ ﺍﻟﺒﺪﻉ ﻭﺍﻟﻀﻼﻟﺔ ﻭﺍﻟﺰﻳﻎ ﻭﺍﻟﺠﻬﺎﻟﺔ ۞
ﻭﺍﻟﺤﻤﺪ ﻟﻠﻪ ﺍﻟﺬﻱ ﺍﻋﺎﺫﻧﺎ ﻣﻦ ﺍﻟﺸﻚ ﻭﺍﻟﺸﺒﻬﺔ ﻭﺍﻟﺮﻳﺐ ﻭﺍﻟﻤﺮﻳﺔ ۞
ﻭﺍﻟﺤﻤﺪ ﻟﻠﻪ ﺍﻟﺬﻱ ﺍﻋﺎﺫﻧﺎ ﻣﻦ ﺍﻟﻔﺘﻦ ﻭﺍﻟﻤﺤﻦ ﻭﺍﻟﺒﻼﻳﺎ ﻭﺍﻟﺮﺯﺍﻳﺎ ۞
ﻭﺍﻟﺤﻤﺪ ﻟﻠﻪ ﺍﻟﺬﻱ ﺍﻋﺎﺫﻧﺎ ﻣﻦ ﺍﻟﻔﺤﺸﺎﺀ ﻭﺍﻟﻤﻨﻜﺮ ﻭﺍﻟﺒﻐﻲ ۞
ﻭﺍﻟﺤﻤﺪ ﻟﻠﻪ ﺍﻟﺬﻱ ﺍﻋﺎﺫﻧﺎ ﻣﻦ ﺍﻟﺨﺒﺎﺋﺚ ﻭﺍﻟﺨﺒﺎﺋﺚ ﻭﺍﻟﺸﺮﻙ ﻭﺍﻟﻜﻔﺮ ۞
ﻭﺍﻟﺤﻤﺪ ﻟﻠﻪ ﺍﻟﺬﻱ ﺍﻋﺎﺫﻧﺎ ﻣﻦ ﺍﻟﻨﻔﺎﻕ ﻭﺍﻟﻤﻨﺎﻓﻘﻴﻦ ۞
ﻭﺍﻟﺤﻤﺪ ﻟﻠﻪ ﺍﻟﺬﻱ ﺍﻋﺎﺫﻧﺎ ﻣﻦ ﺍﻟﻤﻜﺮ ﻭﺍﻟﺨﺪﺍﻉ ﻭﺍﻟﺨﻴﺎﻧﺔ ۞
ﻭﺍﻟﺤﻤﺪ ﻟﻠﻪ ﺍﻟﺬﻱ ﺍﻋﺎﺫﻧﺎ ﻣﻦ ﺍﻟﻤﻜﺮ ﻭﺍﻟﺨﺪﺍﻉ ﻭﺍﻟﺨﻴﺎﻧﺔ ۞
ﻭﺍﻟﺤﻤﺪ ﻟﻠﻪ ﺍﻟﺬﻱ ﺍﻋﺎﺫﻧﺎ ﻣﻦ ﺍﻟﻤﻜﺮ ﻭﺍﻟﺨﺪﺍﻉ ﻭﺍﻟﺨﻴﺎﻧﺔ ۞

ܐܝܟ ܕܐܡܪ ܠܗ ܒܪ ܐܢܫ ܕܐܝܬ ܠܗ ܫܘܠܛܢ ܠܡܫܒܩ ܠܗ ܘܠܡܫܕܪ ܠܗ ܠܐ ܐܝܬ ܠܗ ܫܘܠܛܢ ܠܡܫܒܩ ܠܗ ܘܠܡܫܕܪ ܠܗ ܐܠܐ ܐܢ ܐܡܪ ܠܗ ܒܪ ܐܢܫ ܕ

ܐܢ ܗܘ ܕܐܬܐ ܒܫܡ ܡܪܝ ܒܪܟ

ܗܘ ܕܐܝܟ ܕܐܢܫ ܒܥܠ ܒܝܬ ܐܘ ܒܥܠ ܒܝܬ

ܠܐ ܐܠ ܐܢ ܗܘ ܐܠܗ ܕܐܠܗ ܕܐܠܗ ܕܐܠܗ.
ܡܠܐ ܒܪܐ ܐܠ ܐܠ ܕܐܠ ܕܐܠ ܕܐܠ ܕܐܠ ܕ
ܠܐ ܐܠ ܐܠ ܐܠ ܐܠ ܐܠ ܐܠ ܐܠ ܐܠ ܐܠ ܐ.
ܐܠ ܕ ܐܠ ܐܠ ܐܠ ܐܠ ܐܠ ܐܠ ܐܠ ܐܠ ܐ
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ⵜⵉⵏⵏⵉⵜ ⵏⵜⵜⴰ ⵙⵙⵓⵍⵜⴰⵏ ⵏⵜⵜⴰⵏ

ﻭﻛﻞ ﻣﻦ ﻳﺮﻳﺪ ﻣﻨﻜﻢ ﺃﻥ ﻳﻜﻮﻥ ﺃﻭﻝ ﻓﻬﻮ
ﻳﻜﻮﻥ ﻟﻜﻢ ﻋﺒﺪﺍ: ﻓﺈﻥ ﺍﺑﻦ ﺍﻹﻧﺴﺎﻥ ﻟﻢ ﻳﺄﺕ
ﻟﻴﺨﺪﻡ ﺑﻞ ﻟﻴﺨﺪﻡ ﻭﻳﻌﻄﻲ ﻧﻔﺴﻪ ﻓﺪﻳﺔ ﻋﻦ ﻛﺜﻴﺮﻳﻦ:
ﻭﻛﻤﺎ ﺃﻥ ﻋﻴﻨﻲ ﻗﺪ ﺃﺑﺼﺮﺕ ﺃﺭﻳﺤﺎ ﻓﺄﺭﻳﺤﺎ
ﻭﺳﻤﻌﺖ ﺃﺫﻧﺎﻱ ﺻﻮﺕ ﺃﺭﻳﺤﺎ ﻓﺄﺭﻳﺤﺎ ﻭﺷﻔﻴﺖ
ﻛﻞ ﻣﺮﺽ ﻭﻛﻞ ﺳﻘﻢ ﻓﻴﻬﻢ: ﻭﻛﻞ ﻣﻦ ﺁﻣﻦ ﺑﻲ
ﻭﺗﻌﻤﺪ ﻭﺧﻠﺺ ﻓﻬﻮ ﺣﻲ ﻭﻗﺎﺋﻢ ﻣﻦ ﺑﻴﻦ ﺍﻷﻣﻮﺍﺕ
ﻭﻫﻮ ﻳﺼﻌﺪ ﺇﻟﻰ ﺍﻟﺴﻤﺎﺀ ﻭﻳﺠﻠﺲ ﻋﻦ ﻳﻤﻴﻦ ﺍﻟﻌﻈﻤﺔ
ﻭﻫﻮ ﺳﻴﺄﺗﻲ ﻟﻴﺪﻳﻦ ﺍﻷﺣﻴﺎﺀ ﻭﺍﻷﻣﻮﺍﺕ
ﻭﻫﻮ ﺳﻴﺄﺗﻲ ﻓﻲ ﻣﺠﺪ ﺃﺑﻴﻪ ﻭﻣﻠﻜﻮﺗﻪ ﻭﻣﻠﻜﻮﺗﻪ
ﻟﻴﺲ ﻟﻪ ﻧﻬﺎﻳﺔ ﻭﻫﻮ ﺳﻴﺄﺗﻲ ﻓﻲ ﻣﺠﺪ ﺃﺑﻴﻪ
ﻭﻣﻠﻜﻮﺗﻪ ﻭﻣﻠﻜﻮﺗﻪ ﻟﻴﺲ ﻟﻪ ﻧﻬﺎﻳﺔ ﻭﻫﻮ ﺳﻴﺄﺗﻲ
ﻓﻲ ﻣﺠﺪ ﺃﺑﻴﻪ ﻭﻣﻠﻜﻮﺗﻪ ﻭﻣﻠﻜﻮﺗﻪ ﻟﻴﺲ ﻟﻪ ﻧﻬﺎﻳﺔ

ﻣﻦ ﺍﻟﺤﺠﺎﺭﺓ ﻭﻫﻲ ﻛﻞ ﻭﺍﺣﺪﺓ ﻣﻨﻬﺎ ﻣﺜﻞ ﺍﻟﺒﻴﺖ ﺍﻟﻮﺍﺣﺪ ﻭﻫﻲ ﻣﻨﺤﻮﺗﺔ
ﻓﻲ ﺍﻟﺠﺒﻞ ﻭﻟﻬﺎ ﺃﺑﻮﺍﺏ ﻭﺩﺭﺟﺎﺕ ﻭﻣﻌﻬﺎ ﺑﺌﺮ ﻣﺎﺀ ﻭﻫﻲ ﻣﻦ ﺍﻟﻌﺠﺎﺋﺐ
ﺍﻟﺘﻲ ﻟﻢ ﻳﺮ ﻣﺜﻠﻬﺎ ﻭﻻ ﺳﻤﻊ ﺑﻬﺎ ﻭﻫﻲ ﻣﻦ ﺍﻟﻌﺠﺎﺋﺐ ﺍﻟﺘﻲ ﻟﻢ ﻳﺮ
ﻣﺜﻠﻬﺎ ﻭﻻ ﺳﻤﻊ ﺑﻬﺎ ﻭﻫﻲ ﻣﻦ ﺍﻟﻌﺠﺎﺋﺐ ﺍﻟﺘﻲ ﻟﻢ ﻳﺮ ﻣﺜﻠﻬﺎ ﻭﻻ ﺳﻤﻊ
ﺑﻬﺎ ﻭﻫﻲ ﻣﻦ ﺍﻟﻌﺠﺎﺋﺐ ﺍﻟﺘﻲ ﻟﻢ ﻳﺮ ﻣﺜﻠﻬﺎ ﻭﻻ ﺳﻤﻊ ﺑﻬﺎ ﻭﻫﻲ ﻣﻦ
ﺍﻟﻌﺠﺎﺋﺐ ﺍﻟﺘﻲ ﻟﻢ ﻳﺮ ﻣﺜﻠﻬﺎ ﻭﻻ ﺳﻤﻊ ﺑﻬﺎ ﻭﻫﻲ ﻣﻦ ﺍﻟﻌﺠﺎﺋﺐ ﺍﻟﺘﻲ
ﻟﻢ ﻳﺮ ﻣﺜﻠﻬﺎ ﻭﻻ ﺳﻤﻊ ﺑﻬﺎ ﻭﻫﻲ ﻣﻦ ﺍﻟﻌﺠﺎﺋﺐ ﺍﻟﺘﻲ ﻟﻢ ﻳﺮ ﻣﺜﻠﻬﺎ
ﻭﻻ ﺳﻤﻊ ﺑﻬﺎ ﻭﻫﻲ ﻣﻦ ﺍﻟﻌﺠﺎﺋﺐ ﺍﻟﺘﻲ ﻟﻢ ﻳﺮ ﻣﺜﻠﻬﺎ ﻭﻻ ﺳﻤﻊ ﺑﻬﺎ
ﻭﻫﻲ ﻣﻦ ﺍﻟﻌﺠﺎﺋﺐ ﺍﻟﺘﻲ ﻟﻢ ﻳﺮ ﻣﺜﻠﻬﺎ ﻭﻻ ﺳﻤﻊ ﺑﻬﺎ ﻭﻫﻲ ﻣﻦ
ﺍﻟﻌﺠﺎﺋﺐ ﺍﻟﺘﻲ ﻟﻢ ﻳﺮ ﻣﺜﻠﻬﺎ ﻭﻻ ﺳﻤﻊ ﺑﻬﺎ ﻭﻫﻲ ﻣﻦ ﺍﻟﻌﺠﺎﺋﺐ ﺍﻟﺘﻲ
ﻟﻢ ﻳﺮ ﻣﺜﻠﻬﺎ ﻭﻻ ﺳﻤﻊ ﺑﻬﺎ ﻭﻫﻲ ﻣﻦ ﺍﻟﻌﺠﺎﺋﺐ ﺍﻟﺘﻲ ﻟﻢ ﻳﺮ ﻣﺜﻠﻬﺎ
ﻭﻻ ﺳﻤﻊ ﺑﻬﺎ ﻭﻫﻲ ﻣﻦ ﺍﻟﻌﺠﺎﺋﺐ ﺍﻟﺘﻲ ﻟﻢ ﻳﺮ ﻣﺜﻠﻬﺎ ﻭﻻ ﺳﻤﻊ ﺑﻬﺎ
ﻭﻫﻲ ﻣﻦ ﺍﻟﻌﺠﺎﺋﺐ ﺍﻟﺘﻲ ﻟﻢ ﻳﺮ ﻣﺜﻠﻬﺎ ﻭﻻ ﺳﻤﻊ ﺑﻬﺎ ﻭﻫﻲ ﻣﻦ
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ﻟﻢ ﻳﺮ ﻣﺜﻠﻬﺎ ﻭﻻ ﺳﻤﻊ ﺑﻬﺎ ﻭﻫﻲ ﻣﻦ ﺍﻟﻌﺠﺎﺋﺐ ﺍﻟﺘﻲ ﻟﻢ ﻳﺮ ﻣﺜﻠﻬﺎ
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ﻭﻻ ﺳﻤﻊ ﺑﻬﺎ ﻭﻫﻲ ﻣﻦ ﺍﻟﻌﺠﺎﺋﺐ ﺍﻟﺘﻲ ﻟﻢ ﻳﺮ ﻣﺜﻠﻬﺎ ﻭﻻ ﺳﻤﻊ ﺑﻬﺎ

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ڀ ڀڀڀ

ولا يعرفه احد الا الذي يعرفه
بحق انه الله الذي خلق كل
شيء وهو يعرف كل شيء
ولا يعرفه احد الا الذي يعرفه
ولا يحبه احد الا الذي يحبه
وهو يحب كل شيء
ولا يحب

ܐܝܟ ܕܐܢ ܐܝܬ ܒܗ ܡܕܡ ܕܠܐ ܫܠܡ ܠܐ ܢܗܘܐ ܫܠܡ ܐܦ ܗܘ ܒܗ ܕܐܝ ܡܢ ܐܢܫ ܕܐܝ ܡܢ ܐܢܫ ܐܝ ܡܢ ܐܢܫ ܐܝ ܡܢ ܐܢܫ

ܒܗ ܐܡܪ ܐܢܐ ܠܟ ܕܐܬ ܒܪ ܐܢܫ ܕܡܫܬܥܒܕ
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ڕەنگ ئەم ڕ. ھەمیشە ئەسڵەن ئەم
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ܫܡ ܠܗ ܠܡܠܟܐ ܘܐܡܪ ܠܗ ܐܢ ܐܝܬ ܠܟ ܒܥܝܢ ܛܒ
ܠܡܐ ܠܐ ܫܕܪ ܠܝ

ﻣﺎ ﻣﻦ ﻫﻮ ﻟﻴﺲ ﻫﻮ

ܐܝܟ ܕܐܢܫ ܚܕ ܕܐܬܐ ܠܗ ܠܒܪ ܡܢ ܒܛܢܗ ܐܘ ܡܢ ܐܝܕ ܐܚܪܢܐ ܐܘ ܡܢ ܒܝܬ ܐܘ ܡܢ ܚܩܠ ܐܘ ܡܢ ܟܠ ܡܕܡ

ܗܠܟ ܕ ܐܝܟ ܕ ܐܢ ܐ ܐ ܐ

ﺍﻟﻠﻪ ﻳﺮﺣﻤﻪ ﻭﻳﻐﻔﺮ ﻟﻪ ﻭﻳﺮﻓﻊ ﺩﺭﺟﺘﻪ ﻭﻳﺠﺰﻳﻪ ﻋﻦ ﺍﻟﺨﻴﺮ ﺍﻟﺬﻱ ﻋﻤﻞ ﺑﻪ ﻭﻋﻠﻤﻪ ﻭﺩﻋﺎ ﺍﻟﻨﺎﺱ ﺇﻟﻴﻪ ﻭﺍﻟﺴﻼﻡ ﻋﻠﻴﻜﻢ ﻭﺭﺣﻤﺔ ﺍﻟﻠﻪ ﻭﺑﺮﻛﺎﺗﻪ ﻭﻛﺘﺐ ﻳﻮﻡ ﺍﻟﺨﻤﻴﺲ ﻟﻌﺸﺮ ﻟﻴﺎﻟﻲ ﺧﻠﺖ ﻣﻦ ﺷﻬﺮ ﺭﺟﺐ ﺳﻨﺔ ﺛﻼﺙ ﻭﺳﺒﻌﻴﻦ ﻭﻣﺎﺋﺘﻴﻦ ﻭﺃﻟﻒ ﻭﺍﻟﺤﻤﺪ ﻟﻠﻪ ﻭﺣﺪﻩ ﻭﺻﻠﻰ ﺍﻟﻠﻪ ﻋﻠﻰ ﻣﻦ ﻻ ﻧﺒﻲ ﺑﻌﺪﻩ ﻭﺳﻠﻢ ﺗﺴﻠﻴﻤﺎ ﻛﺜﻴﺮﺍ ﻭﺣﺴﺒﻨﺎ ﺍﻟﻠﻪ ﻭﻧﻌﻢ ﺍﻟﻮﻛﻴﻞ ﻭﻻ ﺣﻮﻝ ﻭﻻ ﻗﻮﺓ ﺇﻻ ﺑﺎﻟﻠﻪ ﺍﻟﻌﻠﻲ ﺍﻟﻌﻈﻴﻢ ﻭﺍﻟﺤﻤﺪ ﻟﻠﻪ ﺭﺏ ﺍﻟﻌﺎﻟﻤﻴﻦ ﻭﺻﻠﻰ ﺍﻟﻠﻪ ﻋﻠﻰ ﺳﻴﺪﻧﺎ ﻣﺤﻤﺪ ﻭﺁﻟﻪ ﻭﺻﺤﺒﻪ

ܒܗܘ ܐܝܟ ܕܐܡܪ ܠܗ ܡܪܝ ܐܢ ܒܥܝ ܐܢ ܐܢܐ ܐܥܒܕ ܠܟ ܗܕܐ ܡܕܡ ܕܒܥܝ ܐܢ ܐܢܐ ܐܥܒܕ ܠܟ ܗܕܐ ܡܕܡ ܕܐܡܪ ܠܝ ܡܪܝ ܐܢ

ڤلا ملحا مح حملا. حهه٨ا حتنا معذذا.
ه٨ه٨س عجلا لا دلتد. محقا معمل حسذا؛
حاحا دحسد معلما. ملاقم حلاذها
ه٨ذحا. حه هدبس له هذنا : لحلنے
دهذذه٨ه؛ ملا حدا هكها لحلتد: مهحا
ملحس حاحتدا. دسلم احنا دهه٨سلك.
ه٨تسم حاذها مح ١ذحا؛ معلا حذحے
مه٨حه٨قنا : معهحا عنا لحا حمقس. دلا
ندحمح مح ذهلا: دهلسنا دهذذه٨ه؛
حهلم بتنا متد لق: لانه٨ا معكد له.
دها دسوه عنا حاكا. بصحه٨سم ١ے سے
عذذا؛ حاهحما دلله عنا: نحد ١اده٨
لحا حمقس. حد عجمم قه٨لستهصے :
ه٨ه٨سس له ١ے هلحا. لحا ٨حما دلا
ه٨ه٨ده : هلحا كهذ ه٨لكده. دلك لحنا١
هرنا : معسلك نحد لحهه٨ه؛ حسوحے
ه٨تسحا ه٨ه٨مس: مذهنا هلا ١نتے.
معلحا حنا لحلتد: هنا١ دحلق حلمهے؛
لحتنا حه هنا حلمد: دلا ٨قحم له حمقس.
حد هلم حتنا حذهنا : له٨حذ حتنا دلا سه؛
مح ١هنا لاذنا معنا: دسلم لله حا٨ه٨لله.
حد معهحا هذهنا: لحا حا دسلم ملاقب؛
له ملمس دحسلها: عذا هلحا ه٨حلك.
حهذها هذحد دبحقذ: دسلم حمنا مح ١ذحا؛

ܗܘ ܕܐܡܪ ܠܗ ܠܐ ܐܝܬ ܠܟ ܒܪ ܐܠܐ ܚܕ ܒܠܚܘܕ ܘܐܢ ܐܝܬ ܠܟ ܒܪ ܐܠܐ ܚܕ ܒܠܚܘܕ ܐܝܟ

ܒܟܕ ܗܢܐ ܕܐܡܪ ܠܗ ܡܪܝ ܠܡܐ ܐܬܒܥܬ
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ܐܡܪ

ذكا دهلاخا: حصذنا إسذه؟ ذ ههسها.
محصنا دسنا قضذ: لإذا ذهه لـذ
حسذ؟ ؛ هنم له سنا لإذا. ذهولذ
قذ؟ سلك إذا. حذ حن؟ له قصصذ؟.
ذا بكمد هه؟ حذه حصنه ؛ صلـ؟
دسا هذهد له. لهه؟ ذحه؟ ذهه؟:
حذ ه؟د له قصذنا سمحنا: دهنغ؟
ذ؟ذقص ذكذه ؛ لا ملخا هه؟ حهه؟.
ه؟ قل؟د حه حذها. هذه صلا ذهسه.
لملخا ه؟نا ه؟ه؟ه ؛ ه؟ه؟ه؟ ه؟ه؟ حه؟ حذ
حلنا: ه؟ه؟ ذحلنا لا ه؟ه؟. ؟حنا هه
ذهه؟ له: لقذ؟ ه؟ه؟ه؟ حم هذه ؛
حلنا ه؟ه؟ ؟حنه: ملخا ذهه؟ لإذا.
ه؟ملك له لهه؟ا: ه؟ه؟ه؟ ذهذه
حم قذه ؛ لقا ه؟ه؟ه؟ حذ حلنا: ه؟ه؟
ه؟حا ذهلاخا: ه؟ه؟ه؟ه؟ حم ؟ذ؟ه؟:
ه؟ه؟ ذ؟ه؟ه؟ ؛ ه؟ه؟ه؟ه؟ لخا ذ؟ه؟.
ه؟ه؟ ذ؟ذا ذهذا. ه؟ه؟ه؟ه؟ حم ه؟ذا؟:
ه؟ه؟ ذهكه بقه؟ ؛ ه؟ا ذ ه؟ه؟ه؟
هذهد له. لإه؟ه؟ذ؟ هذهذ؟. ه؟ه؟ه؟
حله ه؟ه؟ه؟ه؟: ه؟ه؟ ذهذ؟ ذ؟ه؟ه؟ ه؟ه؟ه؟؟
ه؟ه؟ه؟ ذهذ؟ ؟ه؟ه؟ له. ه؟ه؟ه؟ه؟ له
ه؟ه؟ه؟ه؟. ه؟ه؟ه؟ه؟ه؟ ه؟ه؟ه؟. ه؟ه؟ه؟ه؟
ذ؟ ه؟ه؟ه؟ ؛ ه؟ه؟ه؟ه؟ ذ ذ؟ه؟ له: ه؟ه؟ه؟

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ܕܫܡܫ ܐܠܐ ܗܘ ܐܡܪ ܠܗ ܕܐܬܐ ܗܘ ܕܐܬܐ ܘܠܐ ܡܫܟܚ ܠܗ ܐܠ

ܠܟ ܕ. ܐܡܝܢ ܗܕܐ ܗܘ ܕܐܡܪ. ܫܒܚܘ ܠܐܠܗܐ
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ܕܝܫܪܝܠ. ܐܡܝܢ ܗܕܐ

ڕێگەی ئەو کەسانەی کە ئەیانەوێت ببنە ئەندامی
کۆمەڵەکە: ئەو کەسانەی کە دەیانەوێت ئەندامی
کۆمەڵەکە ببن، پێویستە لە ڕۆژی دیاریکراودا
بچنە شوێنی کۆبوونەوەکە، ئەو کەسانەی کە
ئەندامی کۆمەڵەکەن، ئەو کەسانەی کە ئەندامی
کۆمەڵەکە نین

ܠܗ ܡܕܡ ܕܠ ܐܬܝ ܠܝ ܐܢ ܕܡ ܕܡ ܕ
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ܗܘ ܕܐܡܪ ܠܗ ܐܝܟ ܐܡܪ ܠܗ ܐܝܟ ܐܡܪ ܠܗ ܐܝܟ

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ܕܐܒܐ ܘܥܠ ܒܪܗ ܘܥܠ ܪܘܚܐ ܩܕܝܫܐ ܘܥܠ ܥܡܗ ܩܕܝܫܐ ܕܐܝܬ ܒܗ ܚܝܐ ܕܠܥܠܡ ܥܠܡܝܢ ܐܡܝܢ ܘܐܡܝܢ ܘܐܡܝܢ ܫܠܡ ܠܟ ܐܒܐ ܩܕܝܫܐ ܘܠܟ ܒܪܗ ܘܠܟ ܪܘܚܐ ܩܕܝܫܐ ܘܠܟ

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ﻉ ﻟﻪ ﺩ ﺳﻬﻠﻪ ﻫﺪﻫﺲ ﻓﺘﺎ ﺩﻫﻬﺪﻩ ﺣﻠﻔﺎ.
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ﺣﻬﺪ ﻟﻪ ﻫﻠﺎ ﺩ ﺳﺪ ﻫﻬﻪ ﺩﻫﺪﻩ ﺣﺎﺩﺍ.
ﺩﻟﻪ ﺣﺎﺩﻩ ﻓﻬﻪ ﺍﻉ ﺳﻔﻠﺎ ﺩﻫﻬﻪ:
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ﻫﻪ ﺩﻫﺎ ﺣﺪ ﻫﻬﺪﻫﺎ ﺩ ﺣﺼﻬﺎ:
ﻟﺪﻫﺎ ﺣﺎﺩﺍ ﻫﻠﺪ ﻫﻪ ﻫﺪﻫﻪ.
ﻫﺪﻫ ﻫﻬﻠﻪ ﻫﻭﻩ ﻟﺎﺩﺍ ﺩﻫﻪ ﺣﻬﻪ:
ﻉﻩ ﺩﺟﻬﺪ ﻫﻬﻪ ﻫﻠﺪ ﻫﻬﻪ ﻫﻬﻪ ﻟﻪ.
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ولا يعلم الله بكل ما في صدره
هو حسابه في يوم القيامة.
ولا تحسبن الذين يفرحون بما أتوا
وهو ما ذكر في هذه الآية
ولا يعلم ما في قلوبهم
فلا تعلم نفس ما أخفي لهم
ولا يعلم الله ما في قلوبهم
فاعرض عنهم وعظهم
وقل لهم في أنفسهم
فإذا جاء أجلهم
ولا يعلم الله ما في قلوبهم
فاعرض عنهم وعظهم
وقل لهم في أنفسهم
فإذا جاء أجلهم
ولا يعلم الله ما في قلوبهم
فاعرض عنهم وعظهم
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وقل لهم في أنفسهم
فإذا جاء أجلهم
ولا يعلم الله ما في قلوبهم
فاعرض عنهم وعظهم
وقل لهم في أنفسهم
فإذا جاء أجلهم

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ܡܢ ܒܝܬ ܐܠܗܐ ܢܦܩ ܘ
ܘܐܢ ܚܕ ܡܢ ܐܠܝܢ ܫܠܡ ܢܦܩ ܘ

ܐܠܗ ܐܒܐ ܕܠ ܡܕܝ ܕܗ ܚܢܐ ܕܚܕ̈ܐ ܀
ܚܠܡ ܐܢܐ ܥܡ ܥܕ̈ ܒܥ̈ ܐܝ̈ ܗܠ ܀
ܐܢ ܗܢ ܐܠܐ ܕܠ ܐܠܗ ܡܫܬ̈ ܚܕ̈ ܒܢ̈ ܀
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ﻣﺎﺭﻳﻮﺳﻒ ﺍﻟﺬﻱ ﺍﺳﺘﺤﻖ ﺍﻟﻤﻮﺕ ﻭﺍﻟﺼﻠﺐ ﻣﻦ ﺃﺟﻞ ﺍﻟﻤﺴﻴﺢ ﻭﻗﺎﻡ ﻣﻨﻪ ﻓﻲ ﺍﻟﻴﻮﻡ ﺍﻟﺜﺎﻟﺚ ﻭﺻﻌﺪ ﺇﻟﻰ ﺍﻟﺴﻤﺎﺀ ﻭﺟﻠﺲ ﻋﻦ ﻳﻤﻴﻦ ﺍﻟﻌﻠﻲ ﻭﺃﺭﺳﻞ ﺭﻭﺣﻪ ﺍﻟﻘﺪﻭﺱ ﻋﻠﻰ ﺗﻼﻣﻴﺬﻩ ﻭﺭﺳﻠﻪ ﺇﻟﻰ ﺍﻟﻌﺎﻟﻢ ﻛﻠﻪ ﻟﻴﻜﺮﺯﻭﺍ ﺑﺎﻟﺘﻮﺑﺔ ﻭﻏﻔﺮﺍﻥ ﺍﻟﺨﻄﺎﻳﺎ ﻭﻳﻌﻤﺪﻭﺍ ﺍﻟﻨﺎﺱ ﺑﺎﻟﻤﻌﻤﻮﺩﻳﺔ ﻭﻳﺒﺸﺮﻭﺍ ﺑﺎﻟﻘﻴﺎﻣﺔ ﻭﺍﻟﺤﻴﺎﺓ ﺍﻟﺪﺍﺋﻤﺔ ﻭﻳﻌﻠﻤﻮﻫﻢ ﺍﻟﺸﺮﻳﻌﺔ ﺍﻟﺘﻲ ﺃﻣﺮﻫﻢ ﺑﻬﺎ ﺍﻟﺮﺏ ﻳﺴﻮﻉ ﻭﻳﺸﻬﺪﻭﺍ ﻟﻪ ﺑﺎﻟﺮﺳﺎﻟﺔ ﻭﺍﻟﻨﺒﻮﺓ ﻭﺍﻟﻤﻠﻚ ﻭﺍﻟﻜﻬﻨﻮﺕ ﻭﻳﺼﻴﺮ ﻟﻬﻢ ﺍﻟﻤﺴﻴﺢ ﻛﻤﺎ ﻭﻋﺪﻫﻢ ﺑﺄﻥ ﻳﻜﻮﻥ ﻣﻌﻬﻢ ﻛﻞ ﺍﻷﻳﺎﻡ ﺇﻟﻰ ﺍﻧﻘﻀﺎﺀ ﺍﻟﺪﻫﺮ ﻭﻳﺮﺳﻞ ﻟﻬﻢ ﺍﻟﻤﻌﻮﻧﺔ ﻭﺍﻟﻘﻮﺓ ﻭﺍﻟﺤﻜﻤﺔ ﻭﺍﻟﻌﻠﻢ ﻭﺍﻟﻔﻬﻢ ﻭﺍﻟﺼﺒﺮ ﻭﺍﻟﺘﻌﺰﻳﺔ ﻭﺍﻟﺮﺟﺎﺀ ﻭﺍﻟﻤﺤﺒﺔ ﻭﺍﻟﺴﻼﻡ ﻭﺍﻟﻔﺮﺡ ﻭﺍﻟﺴﺮﻭﺭ ﻭﺍﻟﺘﻬﻠﻴﻞ ﻭﺍﻟﺘﺴﺒﻴﺢ ﻭﺍﻟﺘﻤﺠﻴﺪ ﻭﺍﻟﺘﺤﻤﻴﺪ ﻭﺍﻟﺸﻜﺮ ﻭﺍﻟﺘﺴﺒﺤﺔ ﻭﺍﻟﺼﻼﺓ ﻭﺍﻟﺼﻮﻡ ﻭﺍﻟﺼﺪﻗﺔ ﻭﺍﻟﻌﻔﺎﻑ ﻭﺍﻟﺪﻋﺔ ﻭﺍﻟﻮﺩﺍﻋﺔ ﻭﺍﻟﺘﻮﺍﺿﻊ ﻭﺍﻟﻄﻬﺎﺭﺓ ﻭﺍﻟﺒﺘﻮﻟﻴﺔ ﻭﺍﻟﺮﺣﻤﺔ ﻭﺍﻟﺤﻨﻮ ﻭﺍﻟﺸﻔﻘﺔ ﻭﺍﻟﻤﺴﺎﻣﺤﺔ ﻭﺍﻟﻤﺤﺒﺔ ﻭﺍﻟﺴﻼﻡ ﻭﺍﻟﻔﺮﺡ ﻭﺍﻟﺴﺮﻭﺭ ﻭﺍﻟﺘﻬﻠﻴﻞ ﻭﺍﻟﺘﺴﺒﻴﺢ ﻭﺍﻟﺘﻤﺠﻴﺪ ﻭﺍﻟﺘﺤﻤﻴﺪ ﻭﺍﻟﺸﻜﺮ ﻭﺍﻟﺘﺴﺒﺤﺔ ﻭﺍﻟﺼﻼﺓ ﻭﺍﻟﺼﻮﻡ ﻭﺍﻟﺼﺪﻗﺔ ﻭﺍﻟﻌﻔﺎﻑ ﻭﺍﻟﺪﻋﺔ ﻭﺍﻟﻮﺩﺍﻋﺔ ﻭﺍﻟﺘﻮﺍﺿﻊ ﻭﺍﻟﻄﻬﺎﺭﺓ ﻭﺍﻟﺒﺘﻮﻟﻴﺔ ﻭﺍﻟﺮﺣﻤﺔ ﻭﺍﻟﺤﻨﻮ ﻭﺍﻟﺸﻔﻘﺔ ﻭﺍﻟﻤﺴﺎﻣﺤﺔ

ﻭﺍﻟﻤﺎﺀ ﻭﺍﻟﻨﺎﺭ ﻭﺍﻟﺮﻳﺢ ﻭﺍﻟﺘﺮﺍﺏ ﻭﺍﻟﺤﺠﺎﺭﺓ ﻭﺍﻟﺸﺠﺮ ﻭﺍﻟﺤﻴﻮﺍﻥ ﻭﺍﻟﻄﻴﺮ ﻭﺍﻟﺴﻤﻚ ﻭﺍﻟﺤﻴﺎﺕ ﻭﺍﻟﺪﻭﺩ ﻭﺍﻟﻌﻘﺎﺭﺏ ﻭﺍﻟﻨﻤﻞ ﻭﺍﻟﻌﻨﺎﺻﺮ ﻭﺍﻟﻤﻌﺎﺩﻥ ﻭﺍﻟﺠﺒﺎﻝ ﻭﺍﻟﺒﺤﺎﺭ ﻭﺍﻟﺒﺮﺍﺭﻱ ﻭﺍﻟﻘﻔﺎﺭ ﻭﺍﻟﻤﺪﻥ ﻭﺍﻟﻘﺮﻯ ﻭﺍﻟﺒﻴﻮﺕ ﻭﺍﻟﻤﺴﺎﻛﻦ ﻭﺍﻟﻤﻼﺑﺲ ﻭﺍﻟﻤﺄﻛﻮﻻﺕ ﻭﺍﻟﻤﺸﺮﻭﺑﺎﺕ ﻭﺍﻟﻤﺮﻛﺒﺎﺕ ﻭﺍﻟﻤﺸﺎﺭﺏ ﻭﺍﻟﻤﻨﺎﻛﺢ ﻭﺍﻟﻤﺘﺎﺟﺮ ﻭﺍﻟﻤﺰﺍﺭﻉ ﻭﺍﻟﻤﺼﺎﻧﻊ ﻭﺍﻟﻤﻌﺎﺑﺪ ﻭﺍﻟﻤﺪﺍﺭﺱ ﻭﺍﻟﻤﻜﺎﺗﺐ ﻭﺍﻟﻤﺤﺎﻛﻢ ﻭﺍﻟﺴﺠﻮﻥ ﻭﺍﻟﻤﻌﺎﻗﻞ ﻭﺍﻟﻤﺴﺘﺸﻔﻴﺎﺕ ﻭﺍﻟﻤﻘﺎﺑﺮ ﻭﺍﻟﻤﺰﺍﺭ ﻭﺍﻟﻤﻘﺎﻡ ﻭﺍﻟﻤﺸﺎﻫﺪ ﻭﺍﻟﻤﻌﺎﻟﻢ

ܘܐܡܪ ܠܗ ܡܪܝ ܐܝܟ ܐܢ ܐܝܬ ܠܟ ܐܚ ܐܘ ܐܒ ܐܘ ܐܡ ܐܘ ܐܚܬ ܐܘ ܒܪ ܐܘ ܒܪܬ ܐܘ ܒܥܠ ܐܘ ܒܥܠܬ ܐܘ ܒܪ ܒܪ ܐܘ ܒܪ ܒܪܬ ܐܘ ܒܪ ܒܥܠ ܐܘ ܒܪ ܒܥܠܬ ܐܘ ܒܥܠ ܒܪ ܐܘ ܒܥܠ ܒܪܬ ܐܘ ܒܥܠ ܒܥܠ ܐܘ ܒܥܠ ܒܥܠܬ ܐܘ ܒܥܠܬ ܒܪ ܐܘ ܒܥܠܬ ܒܪܬ ܐܘ ܒܥܠܬ ܒܥܠ ܐܘ ܒܥܠܬ ܒܥܠܬ ܐܘ ܒܥܠ ܒܥܠ ܒܥܠ ܐܘ ܒܥܠ ܒܥܠ ܒܥܠܬ ܐܘ ܒܥܠ ܒܥܠܬ ܒܥܠ ܐܘ ܒܥܠ ܒܥܠܬ ܒܥܠܬ ܐܘ ܒܥܠܬ ܒܥܠ ܒܥܠ ܐܘ ܒܥܠܬ ܒܥܠ ܒܥܠܬ ܐܘ ܒܥܠܬ ܒܥܠܬ ܒܥܠ ܐܘ ܒܥܠܬ ܒܥܠܬ ܒܥܠܬ ܐܘ ܒܥܠ ܒܥܠ ܒܥܠ ܒܥܠ ܐܘ ܒܥܠ ܒܥܠ ܒܥܠ ܒܥܠܬ ܐܘ ܒܥܠ ܒܥܠ ܒܥܠܬ ܒܥܠ ܐܘ ܒܥܠ ܒܥܠ ܒܥܠܬ ܒܥܠܬ ܐܘ ܒܥܠ ܒܥܠܬ ܒܥܠ ܒܥܠ ܐܘ ܒܥܠ ܒܥܠܬ ܒܥܠ ܒܥܠܬ ܐܘ ܒܥܠ ܒܥܠܬ ܒܥܠܬ ܒܥܠ ܐܘ ܒܥܠ ܒܥܠܬ ܒܥܠܬ ܒܥܠܬ ܐܘ ܒܥܠܬ ܒܥܠ ܒܥܠ ܒܥܠ ܐܘ ܒܥܠܬ ܒܥܠ ܒܥܠ ܒܥܠܬ ܐܘ ܒܥܠܬ ܒܥܠ ܒܥܠܬ ܒܥܠ ܐܘ ܒܥܠܬ ܒܥܠ ܒܥܠܬ ܒܥܠܬ ܐܘ ܒܥܠܬ ܒܥܠܬ ܒܥܠ ܒܥܠ ܐܘ ܒܥܠܬ ܒܥܠܬ ܒܥܠ ܒܥܠܬ ܐܘ ܒܥܠܬ ܒܥܠܬ ܒܥܠܬ ܒܥܠ ܐܘ ܒܥܠܬ ܒܥܠܬ ܒܥܠܬ ܒܥܠܬ ܐܘ ܒܥܠ ܒܥܠ ܒܥܠ ܒܥܠ ܒܥܠ ܐܘ ܒܥܠ ܒܥܠ ܒܥܠ ܒܥܠ ܒܥܠܬ ܐܘ ܒܥܠ ܒܥܠ ܒܥܠ ܒܥܠܬ ܒܥܠ ܐܘ ܒܥܠ ܒܥܠ ܒܥܠ ܒܥܠܬ ܒܥܠܬ ܐܘ ܒܥܠ ܒܥܠ ܒܥܠܬ ܒܥܠ ܒܥܠ ܐܘ ܒܥܠ ܒܥܠ ܒܥܠܬ ܒܥܠܬ ܒܥܠ ܐܘ ܒܥܠ ܒܥܠ ܒܥܠܬ ܒܥܠܬ ܒܥܠܬ ܐܘ ܒܥܠ ܒܥܠܬ ܒܥܠ ܒܥܠ ܒܥܠ ܐܘ ܒܥܠ ܒܥܠܬ ܒܥܠ ܒܥܠ ܒܥܠܬ ܐܘ ܒܥܠ ܒܥܠܬ ܒܥܠ ܒܥܠܬ ܒܥܠ ܐܘ ܒܥܠ ܒܥܠܬ ܒܥܠ ܒܥܠܬ ܒܥܠܬ ܐܘ ܒܥܠ ܒܥܠܬ ܒܥܠܬ ܒܥܠ ܒܥܠ ܐܘ ܒܥܠ ܒܥܠܬ ܒܥܠܬ ܒܥܠ ܒܥܠܬ ܐܘ ܒܥܠ ܒܥܠܬ ܒܥܠܬ ܒܥܠܬ ܒܥܠ ܐܘ ܒܥܠ ܒܥܠܬ ܒܥܠܬ ܒܥܠܬ ܒܥܠܬ ܐܘ ܒܥܠ ܒܥܠ ܒܥܠ ܒܥܠ ܒܥܠ ܒܥܠ ܐܘ ܒܥܠ ܒܥܠ ܒܥܠ ܒܥܠ ܒܥܠ ܒܥܠܬ ܐܘ ܒܥܠ ܒܥܠ ܒܥܠ ܒܥܠ ܒܥܠܬ ܒܥܠ ܐܘ ܒܥܠ ܒܥܠ ܒܥܠ ܒܥܠ ܒܥܠܬ ܒܥܠܬ ܐܘ ܒܥܠ ܒܥܠ ܒܥܠ ܒܥܠܬ ܒܥܠ ܒܥܠ ܐܘ ܒܥܠ ܒܥܠ ܒܥܠ ܒܥܠܬ ܒܥܠܬ ܒܥܠ ܐܘ ܒܥܠ ܒܥܠ ܒܥܠ ܒܥܠܬ ܒܥܠܬ ܒܥܠܬ ܐܘ ܒܥܠ ܒܥܠ ܒܥܠ ܒܥܠ ܒܥܠ ܒܥܠ ܐܘ ܒܥܠ ܒܥܠ ܒܥܠ ܒܥܠ ܒܥܠ ܒܥܠ ܒܥܠܬ ܐܘ ܒܥܠ ܒܥܠ ܒܥܠ ܒܥܠ ܒܥܠ ܒܥܠܬ ܒܥܠ ܐܘ ܒܥܠ ܒܥܠ ܒܥܠ ܒܥܠ ܒܥܠ ܒܥܠܬ ܒܥܠܬ ܐܘ ܒܥܠ ܒܥܠ ܒܥܠ ܒܥܠ ܒܥܠ ܒܥܠ ܒܥܠ ܐܘ ܒܥܠ ܒܥܠ ܒܥܠ ܒܥܠ ܒܥܠ ܒܥܠ ܒܥܠ ܒܥܠܬ ܐܘ ܒܥܠ ܒܥܠ ܒܥܠ ܒܥܠ ܒܥܠ ܒܥܠ ܒܥܠܬ ܒܥܠ ܐܘ ܒܥܠ ܒܥܠ ܒܥܠ ܒܥܠ ܒܥܠ ܒܥܠ ܒܥܠܬ ܒܥܠܬ ܐܘ ܒܥܠ ܒܥܠ ܒܥܠ ܒܥܠ ܒܥܠ ܒܥܠ ܒܥܠ ܒܥܠ ܐܘ ܒܥܠ ܒܥܠ ܒܥܠ ܒܥܠ ܒܥܠ ܒܥܠ ܒܥܠ ܒܥܠ ܒܥܠܬ ܐܘ ܒܥܠ ܒܥܠ ܒܥܠ ܒܥܠ ܒܥܠ ܒܥܠ ܒܥܠ ܒܥܠܬ ܒܥܠ ܐܘ ܒܥܠ ܒܥܠ ܒܥܠ ܒܥܠ ܒܥܠ ܒܥܠ ܒܥܠ ܒܥܠܬ ܒܥܠܬ ܐܘ ܒܥܠ ܒܥܠ ܒܥܠ ܒܥܠ ܒܥܠ ܒܥܠ ܒܥܠ ܒܥܠ ܒܥܠ ܐܘ ܒܥܠ ܒܥܠ ܒܥܠ ܒܥܠ ܒܥܠ ܒܥܠ ܒܥܠ ܒܥܠ ܒܥܠ ܒܥܠܬ ܐܘ ܒܥܠ ܒܥܠ ܒܥܠ ܒܥܠ ܒܥܠ ܒܥܠ ܒܥܠ ܒܥܠ ܒܥܠ ܒܥܠ

ܐܝܟ ܕܐܢܐ ܐܬܝ ܠܟ ܒܫܡ ܐܒܝ ܘܠܐ ܩܒܠܬ ܠܝ ܐܢ ܐܬܐ ܐܚܪܢܐ ܒܫܡ ܢܦܫܗ ܗܘ ܢܩܒܠ ܠܗ ܐܢ ܐܬܐ ܐܚܪܢܐ

ⲁⲛⲟⲕ ⲡⲉ ⲡⲓⲱⲧ ⲛ̀ⲧⲉ ⲡⲓⲭ̀ⲥ ⲡⲓⲥⲱⲧⲏⲣ ⲛ̀ⲧⲉ ⲡⲓⲕⲟⲥⲙⲟⲥ ⲡⲓⲙⲁⲣⲉ ⲛⲟⲩⲃ

ܘܐܡܪ ܠܗ ܐܝܟ ܐܬܐ ܠܟ ܗܢܐ ܕܐܬ ܐܢܬ ܗܘ ܕܠܐ ܐܬܐ

ﻭﻗﺎﻝ ﻟﻬﻢ ﺍﻟﻤﻠﻚ ﺍﻟﺠﺎﺋﻊ ﻭﺍﻟﻌﻄﺸﺎﻥ ﻭﺍﻟﻤﺘﻌﺐ ﻭﺍﻟﻤﺮﻳﺾ ﻭﺍﻟﻤﺤﺒﻮﺱ ﻭﺍﻟﻤﻈﻠﻮﻡ ﻭﺍﻟﻤﺴﺠﻮﻥ ﻭﺍﻟﻤﻘﻴﺪ ﻭﺍﻟﻤﺴﺘﻀﻌﻒ ﻭﺍﻟﻤﺴﺘﺮﺫﻝ ﻭﺍﻟﻤﺴﺘﻬﺎﻥ ﻭﺍﻟﻤﺴﺘﺤﻘﺮ ﻭﺍﻟﻤﺴﺘﻬﺰﺃ ﻭﺍﻟﻤﺴﺘﺨﻒ ﻭﺍﻟﻤﺴﺘﺨﻒ ﻭﺍﻟﻤﺴﺘﺨﻒ

ܘܐܡܪ ܠܗ ܡܪܝ ܐܝܟ ܐܢ ܐܢܬ ܐܒܐ ܕܝܠܝ ܘܐܢܐ ܐܒܐ ܕܝܠܟ ܘܐܢ ܐܢܬ ܐܡ ܕܝܠܝ ܘܐܢܐ ܐܡ ܕܝܠܟ ܘܐܢ ܐܢܬ ܐܚ ܕܝܠܝ ܘܐܢܐ ܐܚ ܕܝܠܟ ܘܐܢ ܐܢܬ ܐܚܬ ܕܝܠܝ ܘܐܢܐ ܐܚܬ ܕܝܠܟ ܘܐܢ ܐܢܬ ܒܪ ܕܝܠܝ ܘܐܢܐ ܒܪ ܕܝܠܟ ܘܐܢ ܐܢܬ ܒܪܬ ܕܝܠܝ ܘܐܢܐ ܒܪܬ ܕܝܠܟ ܘܐܢ ܐܢܬ ܒܥܠ ܕܝܠܝ ܘܐܢܐ ܒܥܠ ܕܝܠܟ ܘܐܢ ܐܢܬ ܒܥܠܬ ܕܝܠܝ ܘܐܢܐ ܒܥܠܬ ܕܝܠܟ ܘܐܢ ܐܢܬ ܒܥܠ ܒܝܬ ܕܝܠܝ ܘܐܢܐ ܒܥܠ ܒܝ

ڕەشتەکەی ئەزیزی هەبوو هەموو
کاتێ هاتە لای هەستا لە پێشیدا.
ڕەشتەکەی هەبوو هێندە لە ئەزیزی
خۆشی دەویست هەموو شتێکی پێدا.
ئەو ڕەشتە هەموو ڕۆژێ بە ئەزیز
دەیگوت ئەو ڕۆژە ئەو کارانە بکە.
هەموو ئەو کارانەی ئەزیز پێی دەگوت
ڕەشتەکە بە باشی ئەنجامی دەدا.
ئەزیز ڕۆژێ بڕیاری دا بچێتە ڕاو
ڕەشتەکەی بانگ کرد بۆ لای خۆی.
پێی گوت ئەمڕۆ دەمەوێ بچمە ڕاو
تۆ بۆ ئەم کارە ئامادە بکە بۆمی.
ڕەشتەکە چوو ئەسپەکەی ئامادە کرد
ئەزیز سوار بوو بەرەو ڕاوەگا ڕۆیی.
ئەزیز ڕۆیی بۆ ڕاوەگا ڕەشتەکەش
لە دوای ئەزیز ڕۆیی بۆ ڕاوەگا.
ئەزیز ڕۆیی بۆ ڕاوەگا ڕەشتەکەش
لە دوای ئەزیز ڕۆیی بۆ ڕاوەگا.
ئەزیز ڕۆیی بۆ ڕاوەگا ڕەشتەکەش
لە دوای ئەزیز ڕۆیی بۆ ڕاوەگا.
ئەزیز ڕۆیی بۆ ڕاوەگا ڕەشتەکەش
لە دوای ئەزیز ڕۆیی بۆ ڕاوەگا.
ئەزیز ڕۆیی بۆ ڕاوەگا ڕەشتەکەش
لە دوای ئەزیز ڕۆیی بۆ ڕاوەگا.
ئەزیز ڕۆیی بۆ ڕاوەگا ڕەشتەکەش
لە دوای ئەزیز ڕۆیی بۆ ڕاوەگا.
ئەزیز ڕۆیی بۆ ڕاوەگا ڕەشتەکەش
لە دوای ئەزیز ڕۆیی بۆ ڕاوەگا.
ئەزیز ڕۆیی بۆ ڕاوەگا ڕەشتەکەش
لە دوای ئەزیز ڕۆیی بۆ ڕاوەگا.
ئەزیز ڕۆیی بۆ ڕاوەگا ڕەشتەکەش
لە دوای ئەزیز ڕۆیی بۆ ڕاوەگا.
ئەزیز ڕۆیی بۆ ڕاوەگا ڕەشتەکەش
لە دوای ئەزیز ڕۆیی بۆ ڕاوەگا.
ئەزیز ڕۆیی بۆ ڕاوەگا ڕەشتەکەش
لە دوای ئەزیز ڕۆیی بۆ ڕاوەگا.
ئەزیز ڕۆیی بۆ ڕاوەگا ڕەشتەکەش
لە دوای ئەزیز ڕۆیی بۆ ڕاوەگا.
ئەزیز ڕۆیی بۆ ڕاوەگا ڕەشتەکەش
لە دوای ئەزیز ڕۆیی بۆ ڕاوەگا.

ܡܢܗ ܕܥܠ ܠܥܕ ܫܠ ܕܚܠܕ ܕ
ܕ ܐܠ ܗܠ ܗܠ ܗ ܕ ܕܡܚܡ
ܡܚܠ ܕ ܗ ܚܕ ܐ ܡ ܗ ܫ
ܐ ܚ ܗ ܕ ܚ ܕ ܡ ܚ ܕ
ܡ ܚ ܗ ܐ ܕ ܗ ܗ ܚ ܡ ܗ ܫ
ܚ ܠ ܕ ܗ ܕ ܗ ܚ ܡ ܚ ܕ
ܕ ܗ ܫ ܕ ܗ ܚ ܕ ܡ ܚ ܕ
ܚ ܕ ܗ ܕ ܗ ܚ ܡ ܚ ܕ
ܡ ܚ ܗ ܐ ܕ ܗ ܗ ܚ ܡ ܗ ܫ
ܐ ܚ ܗ ܕ ܗ ܚ ܕ ܡ ܚ ܕ
ܡ ܚ ܗ ܐ ܕ ܗ ܗ ܚ ܡ ܗ ܫ
ܚ ܠ ܕ ܗ ܕ ܗ ܚ ܡ ܚ ܕ
ܕ ܗ ܫ ܕ ܗ ܚ ܕ ܡ ܚ ܕ
ܚ ܕ ܗ ܕ ܗ ܚ ܡ ܚ ܕ
ܡ ܚ ܗ ܐ ܕ ܗ ܗ ܚ ܡ ܗ ܫ
ܐ ܚ ܗ ܕ ܗ ܚ ܕ ܡ ܚ ܕ
ܡ ܚ ܗ ܐ ܕ ܗ ܗ ܚ ܡ ܗ ܫ
ܚ ܠ ܕ ܗ ܕ ܗ ܚ ܡ ܚ ܕ
ܕ ܗ ܫ ܕ ܗ ܚ ܕ ܡ ܚ ܕ
ܚ ܕ ܗ ܕ ܗ ܚ ܡ ܚ ܕ
ܡ ܚ ܗ ܐ ܕ ܗ ܗ ܚ ܡ ܗ ܫ
ܐ ܚ ܗ ܕ ܗ ܚ ܕ ܡ ܚ ܕ

ܕܡܫܝܚܐ ܠܐ ܡܫܬܟܚ ܐܠܐ ܒܫܘܠܡܐ ܕܥܡ ܟܠ ܒܪ ܐܢܫ ܕܐܬܐ ܠܗܢܐ ܥܠܡܐ ܘܠܐ ܒܥܐ ܠܗ

ܡܢ ܕ ܒܫܡ ܐܒܐ ܘܒܪܐ ܘܪܘܚܐ ܩܕܝܫܐ ܐ
ܕ ܚܢܢ ܫܪ ܙܡܢ ܕ ܡܨ ܒ
ܫܒ ܒܡܝܐ ܫܡ ܗܕ ܡܥܡܕ ܚ
ܫܠ ܒܝ ܕ ܙܟܘ ܒܫܡܝ ܒ
ܡܨܝ ܫܒ ܠܫܡ ܡܥܡܕ ܠܒܠܝ
ܫܠ ܡܢ ܐܒ ܒܚ ܒܠܝ ܫ
ܕ ܡܫܝܚ ܚܕ ܫܒ ܒ ܗ
ܙܡ ܚܫܒ ܟܝ ܐܒ ܒ ܒ
ܗܠ ܫܒ ܟܢ ܙܒ ܒ ܐ
ܡܢ ܕ ܒ ܡ ܐ ܚ ܒ
ܚܡ ܒ ܐ ܡ ܐ ܚ ܒ
ܡ ܐ ܒ ܐ ܫ ܒ ܡ
ܡ ܐ ܒ ܐ ܫ ܒ ܡ
ܡ ܐ ܒ ܐ ܫ ܒ ܡ
ܡ ܐ ܒ ܐ ܫ ܒ ܡ
ܡ ܐ ܒ ܐ ܫ ܒ ܡ
ܡ ܐ ܒ ܐ ܫ ܒ ܡ
ܡ ܐ ܒ ܐ ܫ ܒ ܡ
ܡ ܐ ܒ ܐ ܫ ܒ ܡ

ولتحدة بعدا حجزا بخه دلده
حاوضا دخله ذب خلا دمحاشا.
خد مهلحب دبعده لاه بما حبزه
نه هوحص دلها زغا دلا مهذخ:
دبعد هج عدا دلا هفهر علما لعده
بحو عذب حتا دسر لعهص حلا:
خد غالم له عدبعها معلهما ذهدا
بعثر عدبغا بلهذب خ مهص حلا:
وذحصه بتا دلا عملحا بغهذ خ
بحسد غالم عدبعها معجذ ذه بر:
وبحس خهنا وهده زغا مهحضر حدلا
خد غالاهم هنهم سعدا دخنسهم:
دحدا خبيب لهحهما هه حهنذهم
حصل همهبر هنهص قلا دعصلا زذا:
وقذحس عجبغا لزغا ملحذا ولذمعجبغا
عدبت زغا وعدبت بلدب وذما دهبه:
وله ادم عجبغا مهحنا هج حل قعشر
خلا خلا دعدبعها وهقذم بهحنه:
هم سه سهذ دخنسهم لها هوحصله
حذبغا وهذا سهبلم بحسد لهجهذه:
للسها معهذ دحها خهوه عجحضر حدلا
حه معهما هنم سلا لحسر دحقب.
وبرب د لحلحا حاسس عجبغا خه سهشتهه
فحذ دهذا هعذب دعذ حلسها بلحنه:

ܡܫܝܚܐ ܡܢ ܐܝܕ ܕܐ ܠܐ ܡܝܬ ܀
ܘܐܡܪ ܐܢ ܐܢܐ ܗܘ ܕܐ ܐܡܪ ܠܟ ܀
ܡܕܡ ܡܐ ܐܫܡܥ ܐܝܟ ܐܢܫ ܚܐ ܀
ܢܥܒܕ ܠܡܐ ܐܢܐ ܐܠܐ ܕܡܠܐ ܡܫܡܥ ܀
ܡܫܬܐܠ ܐܢܐ ܐܢ ܐܝܟ ܕܐ ܐܡܪ ܠܟ ܀
ܘܐܡܪ ܐܡܪ ܐܢܐ ܠܟ ܕܐ ܐܫܐܠ ܐܢܐ ܀
ܡܠܐ ܐܡܪ ܐܢ ܐܢܐ ܐܫܐܠ ܐܢ ܐܡܪ ܠܟ ܀
ܡܫܝܚܐ ܡܢ ܐܝܕ ܐܢ ܐܡܪ ܐܢ ܐܡܪ ܀
ܐܡܪ ܠܗ ܐܝܟ ܐܡܪ ܐܢ

ܐܠ ܫܠܐ ܕܡܥܒܕ ܠܗ ܠܡܐ ܘܡܐ ܐ
ܠܡܐ ܘܡܐ ܐܝ ܗܘ ܠܡܐ ܐܬ ܐ
ܕܝܡ ܡܥܡ ܐ ܕܫܠ ܐ ܐ
ܠܐ ܠܗ ܐ ܐ ܕ ܐ ܕ ܐ
ܐ ܕ ܐ ܐ ܐ ܐ ܐ ܐ
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ܐ ܐ ܐ ܐ ܐ ܐ ܐ
ܐ

ڈ لا ىلحذهل حنج ەذەا ڤڈذىـــے ؛
حڤڈذ؛ ەڭحا ىلحىە لىنا دىەحلە ىلحا:
ەلحىە حىەحا حڤڈىب ڤڈذ؛ ەاەن ىڭحاھ
ەذحا حھىا حنج ەھھ؛ حىكا حھىە:
ەاحا ەاب لڤڈذ؛ ەڭحا ەىڈذ ىـــفـــ؛
حىحا ەە؛ ىىھە لحىا ەھھ ىلحەىا ڈەڈە:
ىەج ەە؛ ىڭحە ھھ حىحاىا ڈىكك حىھە؛
ىڭھ لحڈحا ڈلەھحا حىحا لىھڈحا ەاحىر:
ھلىد ىڭحە ھھ ەحاھىا ەھھ؛ ىحىا ؛
ىىج ڈڈ؛ حج ىھىا حڤڈىا لىھـــ:
ەھھ ڤڈذ؛ ڈڤحەر ىحىا لڈحا ڈىـــذ ؛
ىەل ەجىب ڤڈذ؛ ىحىا ىلا ىھىا:
ھحھىا لىىە ڈا ەھھ ىحڈذ ىحەھحە؛
ڈ لا ىحا لھا ىڈ؛ ەاەن ىەج ەە؛ لە:
ڈ ىلىد لا ەىا ؛ىڈن حىكا ھھھ؛
ڈ ەھھ لا ىىحا ڈھھھ حنج ھڤھھ:
ڈ؛ىا حلھڈىب ھىبك ەىلا لھاحھا؛
ڈ حىد لا حىىا ڈەڭلھ حنج ىڤھھ:
ەاب ىە حھاحلھڈ؛ ىە ڈھنڈ ؛
ھذ لا ىحڈ؛ ڈڈكھھ ڈىھىە ـــىـــ:
ڈ؛ىا ڈكا ىا ەڭحا ھىڭا ھىج ىا احىھ؛
ىڈىر لىھكا ھج ەحاھىا حھكا ىحىا:

ܘܐܡܪ ܠܗ ܐܝܟ ܐܬ ܒܪ ܐܠܗܐ ܘܐܢܬ ܡܠܟܐ ܕܝܫܪܝܠ ׃
ܘܐܡܪ ܠܗ ܐܝܟ ܐܬ ܒܪ ܐܠܗܐ ܘܐܢܬ ܡܠܟܐ ܕܝܫܪܝܠ ׃
ܘܐܡܪ ܠܗ ܐܝܟ ܐܬ ܒܪ ܐܠܗܐ ܘܐܢܬ ܡܠܟܐ ܕܝܫܪܝܠ ׃
ܘܐܡܪ ܠܗ ܐܝܟ ܐܬ ܒܪ ܐܠܗܐ ܘܐܢܬ ܡܠܟܐ ܕܝܫܪܝܠ ׃
ܘܐܡܪ ܠܗ ܐܝܟ ܐܬ ܒܪ ܐܠܗܐ ܘܐܢܬ ܡܠܟܐ ܕܝܫܪܝܠ ׃
ܘܐܡܪ ܠܗ ܐܝܟ ܐܬ ܒܪ ܐܠܗܐ ܘܐܢܬ ܡܠܟܐ ܕܝܫܪܝܠ ׃
ܘܐܡܪ ܠܗ ܐܝܟ ܐܬ ܒܪ ܐܠܗܐ ܘܐܢܬ ܡܠܟܐ ܕܝܫܪܝܠ ׃
ܘܐܡܪ ܠܗ ܐܝܟ ܐܬ ܒܪ ܐܠܗܐ ܘܐܢܬ ܡܠܟܐ ܕܝܫܪܝܠ ׃
ܘܐܡܪ ܠܗ ܐܝܟ ܐܬ ܒܪ ܐܠܗܐ ܘܐܢܬ ܡܠܟܐ ܕܝܫܪܝܠ ׃
ܘܐܡܪ ܠܗ ܐܝܟ ܐܬ ܒܪ ܐܠܗܐ ܘܐܢܬ ܡܠܟܐ ܕܝܫܪܝܠ ׃
ܘܐܡܪ ܠܗ ܐܝܟ ܐܬ ܒܪ ܐܠܗܐ ܘܐܢܬ ܡܠܟܐ ܕܝܫܪܝܠ ׃
ܘܐܡܪ ܠܗ ܐܝܟ ܐܬ ܒܪ ܐܠܗܐ ܘܐܢܬ ܡܠܟܐ ܕܝܫܪܝܠ ׃
ܘܐܡܪ ܠܗ ܐܝܟ ܐܬ ܒܪ ܐܠܗܐ ܘܐܢܬ ܡܠܟܐ ܕܝܫܪܝܠ ׃
ܘܐܡܪ ܠܗ ܐܝܟ ܐܬ ܒܪ ܐܠܗܐ ܘܐܢܬ ܡܠܟܐ ܕܝܫܪܝܠ ׃
ܘܐܡܪ ܠܗ ܐܝܟ ܐܬ ܒܪ ܐܠܗܐ ܘܐܢܬ ܡܠܟܐ ܕܝܫܪܝܠ ׃
ܘܐܡܪ ܠܗ ܐܝܟ ܐܬ ܒܪ ܐܠܗܐ ܘܐܢܬ ܡܠܟܐ ܕܝܫܪܝܠ ׃
ܘܐܡܪ ܠܗ ܐܝܟ ܐܬ ܒܪ ܐܠܗܐ ܘܐܢܬ ܡܠܟܐ ܕܝܫܪܝܠ ׃
ܘܐܡܪ ܠܗ ܐܝܟ ܐܬ ܒܪ ܐܠܗܐ ܘܐܢܬ ܡܠܟܐ ܕܝܫܪܝܠ ׃
ܘܐܡܪ ܠܗ ܐܝܟ ܐܬ ܒܪ ܐܠܗܐ ܘܐܢܬ ܡܠܟܐ ܕܝܫܪܝܠ ׃
ܘܐܡܪ ܠܗ ܐܝܟ ܐܬ ܒܪ ܐܠܗܐ ܘܐܢܬ ܡܠܟܐ ܕܝܫܪܝܠ ׃
ܘܐܡܪ ܠܗ ܐܝܟ ܐܬ ܒܪ ܐܠܗܐ ܘܐܢܬ ܡܠܟܐ ܕܝܫܪܝܠ ׃
ܘܐܡܪ ܠܗ ܐܝܟ ܐܬ ܒܪ ܐܠܗܐ ܘܐܢܬ ܡܠܟܐ ܕܝܫܪܝܠ ׃
ܘܐܡܪ ܠܗ ܐܝܟ ܐܬ ܒܪ ܐܠܗܐ ܘܐܢܬ ܡܠܟܐ ܕܝܫܪܝܠ ׃
ܘܐܡܪ ܠܗ ܐܝܟ ܐܬ ܒܪ ܐܠܗܐ ܘܐܢܬ ܡܠܟܐ ܕܝܫܪܝܠ ׃
ܘܐܡܪ ܠܗ ܐܝܟ ܐܬ ܒܪ ܐܠܗܐ ܘܐܢܬ ܡܠܟܐ ܕܝܫܪܝܠ ׃
ܘܐܡܪ ܠܗ ܐܝܟ ܐܬ ܒܪ ܐܠܗܐ ܘܐܢܬ ܡܠܟܐ ܕܝܫܪܝܠ ׃
ܘܐܡܪ ܠܗ ܐܝܟ ܐܬ ܒܪ ܐܠܗܐ ܘܐܢܬ ܡܠܟܐ ܕܝܫܪܝܠ ׃
ܘܐܡܪ ܠܗ ܐܝܟ ܐܬ ܒܪ ܐܠܗܐ ܘܐܢܬ ܡܠܟܐ ܕܝܫܪܝܠ ׃

ⲙⲁⲓ ⲛⲁⲓ ⲙⲙⲟⲛ ⲛⲁⲓ ⲛⲁ ⲛⲓⲙ ⲛⲉⲙⲙⲁ·
ⲛⲧⲉⲕⲙⲁⲩⲁ ⲛⲧⲉⲕⲙⲉⲧⲛⲁⲩ ⲙⲙⲁⲩⲁⲛⲉ·
ⲛⲓⲙ ⲙⲙⲟⲛ ⲥⲉⲛⲁ ⲛⲁⲓ ⲛⲁ ⲛⲓⲙ ⲉⲡⲉⲓⲱⲧ·
ⲁⲛⲁ ⲛⲧⲉ ⲁⲛⲁ ⲙⲙⲁⲩ ⲙⲙⲟⲛ ⲙⲡⲉⲛ ⲙⲙⲁ·
ⲛⲁⲓ ⲛⲧⲉ ⲧⲉⲛⲟⲩ ⲛⲁⲓ ⲛⲁ ⲛⲓⲙ ⲉⲡⲉⲓⲱⲧ·
ⲕⲁ ⲛⲧⲉ ⲙⲙⲁⲩ ⲁⲗⲗⲁ ⲛⲧⲙⲛ ⲙⲙⲁⲩ ⲙⲙⲁ·
ⲙⲡⲉⲛ ⲛⲁⲓ ⲛⲧⲉ ⲧⲉⲛⲟⲩ ⲙⲙⲁⲩⲁⲛⲉ·
ⲙⲙⲁⲩ ⲛⲁ ⲛⲓⲙ ⲙⲙⲟⲛ ⲙⲡⲉⲛ

ܗܕܐ ܕܒܝ ܚܫܟ ܕܥܒܕ ܒܝ ܕܡܐ ܀
ܕܠܐ ܠܐ ܫܬܝ ܡܢ ܗܘ ܕܐܡܪ ܠܗ ܠܐ ܫܠܡ ܀
ܐܠܐ ܐܡܪ ܠܗ ܕܐܢܫ ܕܚܫܟ ܀
ܕܡܫܟ ܠܐ ܡܕܝ ܕܐܢܫ ܕܚܫܟ ܀
ܚܫܟ ܕܥܒܕ ܗܕܐ ܠܟ ܕܐܡܪ ܀
ܕܒܝ ܕܐܢܫ ܚܫܟ ܕܥܒܕ ܗܕܐ ܀
ܕܐܡܪ ܠܟ ܠܐ ܫܠܡ ܐܢܫ ܕܥܒܕ ܗܕܐ ܀
ܠܐ ܐܡܪ ܠܟ ܕܐܢܫ ܚܫܟ ܕܥܒܕ ܗܕܐ ܀
ܐܠܐ ܐܡܪ ܠܟ ܕܐܢܫ ܕܚܫܟ ܕܥܒܕ ܗܕܐ ܀
ܕܐܡܪ ܠܟ ܠܐ ܫܠܡ ܐܢܫ ܕܥܒܕ ܗܕܐ ܀
ܐܠܐ ܐܡܪ ܠܟ ܕܐܢܫ

ܗܘ ܕܐܡܪ ܠܗ ܠܡܫܝܚܐ ܐܝܟ ܐܢܬ ܗܘ ܡܫܝܚܐ ܘܐܝܟ ܐܢܬ ܗܘ ܐܠܗܐ ܘܐܝܟ ܐܢܬ ܗܘ ܕܝܢܐ ܘܐܝܟ ܐܢܬ ܗܘ ܡܠܟܐ ܘܐܝܟ ܐܢܬ ܗܘ ܟܗܢܐ ܘܐܝܟ ܐܢܬ ܗܘ ܢܒܝܐ ܘܐܝܟ ܐܢܬ ܗܘ ܫܠܝܚܐ ܘܐܝܟ ܐܢܬ ܗܘ ܒܪ ܐܢܫܐ ܘܐܝܟ ܐܢܬ ܗܘ ܒܪ ܐܠܗܐ ܘܐܝܟ ܐܢܬ ܗܘ ܕܐܬ

ܗܘ ܕܐܝܟ ܕܐܢܫ ܠܐ ܡܫܟܚ ܠܗ ܐܠܐ ܒܚܕ ܒܙܒܢܐ ܘܒܚܕ ܒܐܬܪܐ ܘܒܚܕ ܒܐܢܫܐ

ܘܐܡܪ ܠܗ ܐܝܟ ܐܬ ܒܪ ܐܠܗܐ ܐܢ ܐܬ ܡܠܟ ܕܝܫܪܝܠ׃
ܘܐܡܪ ܠܗ ܢܬܢܐܝܠ ܐܢ ܐܢܐ ܒܪ ܐܝܫܝ ܐܢ ܐܬ ܡܠܟ ܕܝܗܘܕܐ׃
ܘܐܡܪ ܠܗ ܐܒܝܫܠܘܡ ܐܢ ܐܢܐ ܒܪ ܒܬܫܒܥ

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ܐܡܪ ܠܗ ܡܪܝ ܫܡܥܘܢ ܐܝܟ ܐܢܬ ܐܡܪ ܠܝ ܕܐܢܐ ܐܦ ܐܢܐ ܐܡܪ ܠܟ ܕܐܢܐ
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ܡܫܟ ܥܕ ܗܝ ܡܢ ܒܚܠ ܠܡܚܠ ܐܢܐ ܀
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ڀڀ ڀڀ ڀڀ

ڕەحمەتی خوا لێ بێت کە دەڵێت:
هەتا دەمێنم حەتمەن خەڵکی هەڵدەستێنم.
ئەبەد بەشەر خۆی لە هەڵدەستانەوە
بەسەر بەشەرەوە ناگرێ.
ئەگەر ئەو دەستەواژەیە هەڵەی تێدا بێت
هەر خۆی هەڵەیە
بەڵام ئەگەر هەڵەی تێدا نەبێت
ئەوە ئەو دەستەواژەیە
ئەو ڕاستییە دەگەیەنێت
کە هەڵدەستانەوە هەیە.
ئەگەر هەڵدەستانەوە هەیە
ئەوە ئەو کەسەی
کە هەڵدەستێتەوە
ئەو کەسە نییە
کە لە سەرەتادا
هەبووە و نەبووە
بەڵکو ئەو کەسە نییە
کە لە سەرەتادا
هەبووە و نەبووە

ڕەشەنگ ئەمەڵ ئەبەڵ ئەبەڵ ئەب

ﻭﺳﻪ ﻫﻢ ﻫﺬﻩ ﺩﺳﻪ ﻫﺬﻩ ﻫﻜﺬﻩ ﺩﺍﺣﻪ ؛
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ܡܬܒܪܟ ܐܢܬ ܡܪܝ ܒܟܠ ܫܥܐ ܘܒܟܠ ܙܒܢܐ ܘܒܟܠ ܐܬܪܐ ܘܒܟܠ ܡܕܝܢܬܐ ܘܒܟܠ ܡܠܟܘܬܐ ܕܥܠ ܟܠ ܒܪܝܬܐ ܕܒܪܝܬ ܐܢܬ ܘܒܝܕܟ ܫܠܛܢܐ ܘܚܝܠܐ ܘܓܒܪܘܬܐ ܘܫܘܠܛܢܐ ܘܡܠܟܘܬܐ ܘܒܝܕ ܟܠ ܡܢ ܕܐܬ ܠܗ ܫܘܠܛܢ ܘܡܠܟ ܘܪܡ ܘܬܫܒܚ ܘܬܫܬܒܚ ܘܬܬܪܘܡܡ ܘܬܬܝܩܪ ܘܬܬܡܓܕ

ﻭﻳﻘﻮﻝ ﺍﻟﻠﻪ ﺗﻌﺎﻟﻰ ﻭﻫﻮ ﺍﻟﺼﺎﺩﻕ ﺍﻟﻮﻋﺪ ﺍﻟﺬﻱ ﻻ ﻳﺨﻠﻒ ﻭﻻ ﻳﺒﺪﻝ ﻭﻻ ﻳﺘﻐﻴﺮ ﻭﻻ ﻳﺘﺒﺪﻝ ﻭﻻ ﻳﺤﻮﻝ ﻭﻻ ﻳﺰﻭﻝ ﻭﻻ ﻳﻨﺴﺦ ﻭﻻ ﻳﻨﺴﺦ ﻭﻻ ﻳﻌﺘﺮﻳﻪ ﺍﻟﻨﺴﺦ ﻭﻻ ﻳﻌﺘﺮﻳﻪ ﺍﻟﺘﺒﺪﻳﻞ ﻭﻻ ﻳﻌﺘﺮﻳﻪ ﺍﻟﺘﻐﻴﻴﺮ ﻭﻻ ﻳﻌﺘﺮﻳﻪ ﺍﻟﺘﺤﻮﻳﻞ ﻭﻻ ﻳﻌﺘﺮﻳﻪ ﺍﻟﺰﻭﺍﻝ ﻭﻻ ﻳﻌﺘﺮﻳﻪ ﺍﻟﺨﻠﻒ ﻭﻻ ﻳﻌﺘﺮﻳﻪ ﺍﻟﺒﺪﻝ ﻭﻻ ﻳﻌﺘﺮﻳﻪ ﺍﻟﻨﻘﺺ ﻭﻻ ﻳﻌﺘﺮﻳﻪ ﺍﻟﺘﻐ

ܕܐ ܐܠܗܐ ܕܟܠ ܡܠܟܐ ܕܥܕܢ ܗܘ ܫܡܥ ܘ
ܐܬܐ ܕܐܒܕ ܗܘ ܐܘ ܠܐ ܥܒܕ ܒܬܫ ܀
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ܕܐܝ ܡܢ ܫܡܫ ܕܐܝ ܡܢ ܐܠܗܐ

ܗܘ ܕܐܝܬ ܠܗ ܒܪ ܐܢܫ ܘ

ولا حي خذ خذف ذهبا بل حمده
هله قملهه حدبة به دينه حدي.
دجلا بي لعشمة حلف سه حنه
ي بحمة دذا هج حل قعبا خاذا.
بح هلهب بعقل حيذ لذهبا دلدة
ي هه هجر دلقتا سعي سعف.
هبه هدا صدح حمذا دبا حلهم
هسهة سهبه بلهذ هذه لا هدح.
هبح بهذه دهة هدح هدهدح دحيذ
ربه دبقا حد ادقة هجه هدذي.
هبه دهي بعد هدة دسها ذحي
للهدم سها ذه بيشه حاهة بكا.
هه بي هذا هده هقة دعشه
سبه حل بلخ بل هه عشع حد ذهده
مجله حلهدد هذهه سها هج حلهدد
حد عشع حده ذهده بل هه سهبا.
هل جه حده حدذ بسذا حهلي شهه
لهج كبا هها لهذسد سها لجشها
بقله لسها لهدده لحتا لذه
دسهه هج هل بذك هج حسه.
بسد بهج هدذ بهج لحد هج سكي
دذه هده هل قد هبه حد همذي.
هدد بهج للهدم شه بل هه لهكي
لهج اهة حد قهذا بل هه سحل.

ڈھبہ شے وڈسدہ ھحذے دگ مہ ڈحلہ؛
لھ مھلھا ھے حد ھھشے ہے وختے:
مے حہشہ دگ ڈھبے حبغہ ڈلحھے؛
لمذہ عقلہ عجبہ مذھلہ ھے مشتہ:
وحذ ہے ڈحبحہ ہذحھے ؛
لحتتا مہحہ لمھذا ڈھے حقلسہ:
مہ قذبھہ حہ ھھحھمہ ڈسا ڈہتہ؛
خبہ ذگا عجلہ مذھمہ ڈوسعمے:
وحسہ ھے مہ عجلہ ملقا ڈوسعے؛
لہ حعذہ ھبہ مذہہ لمھذہ ڈوسے:
ڈیگلاہ ہسحہ وڈسدہ ھمھہ حہگہ؛
ھیلہ سھا ڈہذحمہ بجلہ لعذہ:
ھیلہ ڈذا ڈذحمہ لحبہ ہھحھے ؛
حذسدہ عجسہ ہجہ ھھحہ نھھا لحتے.
مجحد ہے حہ ۸ھھذ۸ لذسدہ حھگا؛
قبہ ڈھگا ہلہ حہ حھڈبا ھحھتتہ ھھ.
ڈیگلہ ہڈے ڈھگا بڈبا لذسدہ حھگا؛
ھیلہ حھگا حذھہ مہ ہھہ حھگا سلہ:
ڈسہے دلت قامہ حھگا ھھہ بیلہ؛
حذسدہ حھگا اسہ لذھا حڈبا ڈلحذ:
وحذحتا نبجہ حھگا دگ ھحھمے ؛
ہھجسہ ہے لذھا ھتہ ملہ حجھہ:
لھہحد حھگا ھے ہ۸ھمہ حہ سہ۸ے ؛
ھتتہ حھگا ڈھجھہ بتبا ڈقذھہ حھگا.

ملا لهلف ههذ حانا دلحا دحنه ؛
خذهه نكنا قا ههذ لحانا لهنحذه :
نهر دلا حيو حاقد نكنا ذههه دلحه ؛
حهنه خقذه ههو نهر قذهنا لهذ حهها :
نلا هيو حهنه بحذ نهر حهنه ولحنه ؛
نلا ذنهه دبذه نهذه نسه لذههذ :
لهه بهد ولحا دبلاسها همه حهههه ؛
لنحا ولحه ابه همه لح لهنسه حهنه :
ملا خسها نسه ههقذ لحقهـــه ؛
لا قانا همه دحاهذ حانا بحذ نكنه :
ملا ابه همه دباحد نهر نهذ دنهلا ؛
هيه بههاه لهز ههههحا دخهذه هنه :
هنه خدههه ملا همه لح لهنهنه ؛
ذههه خذها نلا هيه هذه نسه هههذ :
ههلا هنا هدهه مهسه نههذ دانحا ؛
ذههه خذها قذهه بنحا نسا لخنه :
ههلا نلنه خهنتهه دنلههههـــه ؛
ههسا هذبها هنه نكنه نهه سلها :
مهنهه نهه لحنتا هذه هههـــه ؛
سههها هنه هذه لنكنا هه بدها :
هسنه خلها هنب هلا نهه نهلا ؛
نهذ هههلا هه ذسنا دسلههـــه :
هنله امنا دقذههها هه حهنـــه ؛
لح نهبذنا بذهذ نهها لنا هبذه لح :

ܡܬܬܝܗܒ ܠܗ ܒܝܬ ܐܠܗܐ ܕܝܠܢ ܕܐܬܪ

ܕܚܘ ܠܗ ܩܠܝ. ܠܐ ܫܠܝ ܐܢܐ ܠܟ ܕܬܗܘ
ܡܫܬܚ ܗܟܢܐ. ܗܟܢܐ ܐܡܪ ܠܗ ܗܟܢܐ ܐܡܪ
ܐܒܐ ܠܒܪܗ ܕܒܥܐ ܐܢ ܢܫܬܟܚ ܒܫܡܝ ܢܬܬ
ܠܟ ܟܠ ܡܕܡ ܕܫܐܠ ܐܢ ܢܫܬܟܚ ܒܫܡܝ
ܢܬܬ ܠܟ

ܒܗܠܟ ܕܒܫܡܐ ܕܐܠܗܐ ܘܐܬܐ ܥܡ
ܐܢܫ ܘܐܬܬ. ܥܡ ܗܘ ܫܘܥܢܐ ܕܒܝܬ ܥܒܕܘ
ܒ ܐܝܬ ܕܐܠܗ ܠܟ. ܗܘ ܐܡܪ ܠܗ
ܒܗܠܟ ܐܢܐ ܕܐܡܪ ܠܟ: ܐܠܐ ܕܒܫܡܐ
ܕܐܠܗܐ ܚܝ ܐܬܐ ܠܟ. ܐܠܐ ܐܢ ܠܐ
ܐ ܐܬܐ ܐܢܫ ܐܚܪܢܐ ܒܫܡܗ ܘܗܘ ܢܩܒܠ
ܠܗ ܠܟ ܕܒܫܡܗ ܗܘ: ܐܝܟ ܕܝܢ ܢܗܝܡܢ
ܐܢ ܐܡܪ ܠܟ ܐܢܫ ܕܐܠܗ ܐܢܬ: ܐܠܐ
ܐ ܐܢ ܐܡܪ. ܐܡܪ ܠܗ ܠܐ ܐܠܗ ܐܢܬ:
ܐܠܐ ܐܠܗ ܐܚܪ ܕܐܝܬ ܠܗ ܠܒܪ ܡܢ
ܒܢܝ ܐܢܫ ܐܠܐ ܐܢ ܐܡܪ ܠܟ ܐܢܫ
ܕ ܐܠܗ ܐܢܬ ܐܠܐ ܐܢ ܐܡܪ ܠܟ ܐܢܫ
ܕܐܠܗ ܐܢܬ: ܐܠܐ ܐܢ ܐܡܪ ܠܟ ܐܢܫ
ܕܐܠܗ ܐܢܬ: ܐܠܐ ܐܢ ܐܡܪ ܠܟ ܐܢܫ
ܕ

ولنتا معنى هنعم. هنعم حاكم بل
٢ فيه. هنعم معنى هنعم هنعم هنعم
سلم: سلم. هنعم هنعم هنعم
هنعم هنعم هنعم: لا نسلم هنعم هنعم.
٦ هنعم هنعم هنعم هنعم هنعم: لانا
هنعم هنعم هنعم. هنعم هنعم هنعم
هنعم هنعم هنعم هنعم هنعم.
٧ هنعم هنعم هنعم هنعم هنعم. هنعم
هنعم هنعم هنعم هنعم. هنعم هنعم
هنعم: هنعم هنعم هنعم. هنعم
٨ هنعم هنعم هنعم. هنعم هنعم هنعم
هنعم هنعم هنعم: هنعم هنعم هنعم
٩ هنعم هنعم. هنعم هنعم هنعم
هنعم هنعم هنعم: هنعم هنعم هنعم.
هنعم هنعم هنعم هنعم هنعم هنعم
١ لا هنعم. هنعم هنعم هنعم هنعم
هنعم: هنعم هنعم هنعم. هنعم
هنعم هنعم هنعم هنعم هنعم.
٤ هنعم هنعم هنعم هنعم: هنعم
هنعم هنعم هنعم هنعم هنعم هنعم
هنعم هنعم. لا هنعم هنعم هنعم
هنعم هنعم هنعم هنعم هنعم.
١٠ هنعم هنعم هنعم هنعم هنعم: هنعم
هنعم هنعم هنعم هنعم هنعم هنعم.
١١ لا هنعم هنعم هنعم هنعم. هنعم هنعم

ו ואמר יהוה אל משה עוד בא אל פרעה כי אני הכבדתי את לבו ואת לב עבדיו למען שתי אתותי אלה בקרבו׃
ב ולמען תספר באזני בנך ובן בנך את אשר התעללתי במצרים ואת אתותי אשר שמתי בם וידעתם כי אני יהוה׃
ג ויבא משה ואהרן אל פרעה ויאמרו אליו כה אמר יהוה אלהי העברים עד מתי מאנת לענות מפני שלח את עמי ויעבדני׃
ד כי אם מאן אתה לשלח את עמי הנני מביא מחר ארבה בגבולך׃
ה וכסה את עין הארץ ולא יוכל לראות את הארץ ואכל את יתר הפלטה הנשארת לכם מן הברד ואכל את כל העץ הצמח לכם מן השדה׃
ו ומלאו בתיך ובתי כל עבדיך ובתי כל מצרים אשר לא ראו אבתיך ואבות אבתיך מיום היותם על האדמה עד היום הזה ויפן וייצא מעם פרעה׃
ז ויאמרו עבדי פרעה אליו עד מתי יהיה זה לנו למוקש שלח את האנשים ויעבדו את יהוה אלהיהם הטרם תדע כי אבדה מצרים׃
ח וישב את משה ואת אהרן אל פרעה ויאמר אלהם לכו עבדו את יהוה אלהיכם מי ומי ההלכים׃
ט ויאמר משה בנערינו ובזקנינו נלך בבנינו ובבנותינו בצאננו ובבקרנו נלך כי חג יהוה לנו׃
י ויאמר אלהם יהי כן יהוה עמכם כאשר אשלח אתכם ואת טפכם ראו כי רעה נגד פניכם׃
יא לא כן לכו נא הגברים ועבדו את יהוה כי אתה אתם מבקשים ויגרש אתם מאת פני פרעה׃
יב ויאמר יהוה אל משה נטה ידך על ארץ מצרים בארבה ויעל על ארץ מצרים וכל עשב הארץ כל אשר הותיר הברד׃
יג ויט משה את מטהו על ארץ מצרים ויהוה נהג רוח קדים בארץ כל היום ההוא וכל הלילה היה הבקר ורוח הקדים נשא את הארבה׃
יד ויעל הארבה על כל ארץ מצרים וינח בכל גבול מצרים כבד מאד לפניו לא היה כן ארבה כמהו ואחריו לא יהיה כן׃
טו ויכס את עין כל הארץ ותחשך הארץ ויאכל את כל עשב הארץ ואת כל פרי העץ אשר הותיר הברד ולא נותר כל ירק בעץ ובעשב השדה בכל ארץ מצרים׃
טז ויאץ פרעה לקרא למשה ולאהרן ויאמר חטאתי ליהוה אלהיכם ולכם׃
יז ועתה שא נא חטאתי אך הפעם ועתירו ליהוה אלהיכם ויסר מעלי רק את המות הזה׃
יח ויצא מעם פרעה ויעתר אל יהוה׃
יט ויהפך יהוה רוח ים חזקה מאד ויסע את הארבה ויתקע אתו אל ים סוף לא נותר ארבה אחד בכל גבול מצרים׃
כ ואת לב פרעה חזק ולא שלח את בני ישראל׃

ܐܝܟ ܕܐܢܫ ܚܟܝܡ ܒܥܘܠܡܐ ܗܢܐ
ܕܐܦ ܠܐ ܒܚܟܡܬܐ ܕܥܘܠܡܐ ܗܢܐ ܢܬܓܠܝ ܠܗ ܐܠܐ
ܒܚܟܡܬܐ ܕܥܘܠܡܐ ܕܐܬܝ ܘܠܐ ܒܥܘܠܡܐ ܗܢܐ
ܕܐܦ ܠܐ ܒܥܘܠܡܐ ܕܐܬܝ ܢܬܓܠܝ ܠܗ ܐܠܐ
ܒܥܘܠܡܐ ܕܐܬܝ ܘܠܐ ܒܥܘܠܡܐ ܗܢܐ ܐܝܟ
ܕܐܢܫ ܚܟܝܡ ܒܥܘܠܡܐ ܗܢܐ ܕܐܦ ܠܐ ܒܚܟܡܬܐ
ܕܥܘܠܡܐ ܗܢܐ ܢܬܓܠܝ ܠܗ ܐܠܐ ܒܚܟܡܬܐ
ܕܥܘܠܡܐ ܕܐܬܝ ܘܠܐ ܒܥܘܠܡܐ ܗܢܐ ܕܐܦ ܠܐ
ܒܥܘܠܡܐ ܕܐܬܝ ܢܬܓܠܝ ܠܗ ܐܠܐ ܒܥܘܠܡܐ
ܕܐܬܝ ܘܠܐ ܒܥܘܠܡܐ ܗܢܐ ܐܝܟ ܕܐܢܫ ܚܟܝܡ
ܒܥܘܠܡܐ ܗܢܐ ܕܐܦ ܠܐ ܒܚܟܡܬܐ ܕܥܘܠܡܐ
ܗܢܐ ܢܬܓܠܝ ܠܗ ܐܠܐ ܒܚܟܡܬܐ ܕܥܘܠܡܐ
ܕܐܬܝ ܘܠܐ ܒܥܘܠܡܐ ܗܢܐ ܕܐܦ ܠܐ ܒܥܘܠܡܐ
ܕܐܬܝ ܢܬܓܠܝ ܠܗ ܐܠܐ ܒܥܘܠܡܐ ܕܐܬܝ

ܟܬܒ ܠܒܪܗ ܘܐܡܪ ܠܗ ܒܪܝ ܐܢܬ ܒܟܠ ܙܒܢ ܥܡܝ ܐܢܬ ܘܟܠ ܡܐ ܕܐܝܬ ܠܝ ܕܝܠܟ ܗܘ ܘܟܠ ܡܐ ܕܐܝܬ ܠܟ ܕܝܠܝ ܗܘ ܘܐܢܐ ܒܪܝܟ ܐܬܝ ܠܝ ܒܫܘܪ ܒܪ ܐܢܫ ܕܐܬܐ ܠܗ ܡܢ ܐܘܪܫܠܡ ܘܐܡܪ ܠܗ ܐܢ ܐܢܬ ܒܪ ܐܢܫ ܕܐܬܐ ܠܟ ܡܢ ܐܘܪܫܠܡ ܘܐܡܪ ܠܟ

ܗܘ ܕܐܝܟ ܕܐܡܪ ܒܫܘܠܡ ܐܢ ܐܝܬ ܠܟ ܒܪ ܐܘ ܒܪܬ ܐܘ ܐܒ ܐܘ ܐܡ ܐܘ ܐܚ ܐܘ ܐܚܬ ܐܘ ܐܫܬܐ ܐܘ ܒܢ ܐܘ ܒ

ڀسڏڊ هڊڏ ڍڊڎ ڪڊڎ ڪڊڎ ڍڊڎ ڪڊڎ ڍڊڎ ڪڊڎ ڍ

ڈحکا مہلہ بھنہ عہقہ ڈقہ بکتاہ
عہقہ دحاتا ڑقہ ہلتا ڈحلڈمہے.
ڈہلہ ختا بقہ ملاہس عقہ ڈحصہ
ہہ ڈمہ ڑمہکہ ڑقہ حاڑ حتتا.
ڈہلصہ تہ عہ بلہ ڈحتہ ڑحقہ
ڑہ ڈحصتہا عڈقہ لمہلہ ڈحلا ہلقہا
ڈہہ مڈہا قہعہ ملہہ ہلہ ہے ہہ
حہا ڈقہا بقہ ہے بہا لہلا ڈقہا.
مڑہہ ہقہ ہلتا ہہہہ حڈلہ ڈہلہ
ہلہہ لڈہا بہا ہہقہا ہے ڑحتہ.
ہحہ حاڑ ڈہلہہ حہ ہتا حہلے
قہے قہہتا ڈہا عقہ ڈہلہ ہہتا.
ہحہ ہقہ ڈحصہ حہ ڈتلہے
عہ بہڑہ لہ ہقہ ہے لہ حہتہ.
ہڈہ ہقہتہ ہڑہ ڈحلہ ہہقہ بکتاہ
قہہہ لہ ہہتا قہعہ ہلہا ہہہ حقہاے.
قہہہ حہلہ ہہقہ ہہقہا ڈہہتہہ
ہتا لہ قہے ڈہ ہلہا حتا ڈڑحے.
ڈہہ قتہ لہ ہڈہہ ہہا حڈلہا ڈحہہ
ہڈہہ ہہا ہتہ ڑہہ ڈہلہ لہ.
قڈہہ ہہحاحہ ڈک ہہ ہڈہہ ہے ہتلہ
لہہ حہہتا ہحہ ڈلحلہ حتلہ ڑلہا.
ڈہلا ڈحہہ ہہڈ ہہہ عہلہ حڈہہ
لہڈہہ ڈلہ حہ حہہ ڈہتہا حہڈ ڈہڈہ.

ڈلک دنبہ دھیں کی ھذہ ـــــہ ؛
ھو کخد رہ ھسھہ ہا تھا دھلہ :
ہذھہ رہد ھسھھہ خلف حد ھدہ ھہ ؛
ھو ہھذ رہ ھھھھہ رہ لس حل محل :
دحلتہ دیھو کھھ ھلہ حھذ ہ لحد ؛
ساہ کا ہھھ لہ کھھ دھھذ خاذ خذ :
ڈلہ ھھ سحہ خاذ دنا ڈلہ ذھھ ؛
نکھھ علتلہ ھتہ حھھذ لہاد دیلھل :
ھتھلہ ولھذہ کھھ ھلخ ہ دیھکھدہ ؛
ہذھہ حلتہ ذہہ حھھذ لھ ھی ھھ ۔
ھتھذہ ھھدہ ھللہ لھذنا ڈلہ حھنہ ؛
کھھ ھلخ ہذھ ہھ ھللہ ـــــہ :
ھلہ ہھھھہ لھھک حھذخ حدہ ھھھلہ ؛
ھنا دخذ ھھ کھھنا لہ ذھھف :
ھسلھ ہھ ھزہنہ ڈلہ ھھھنے ؛
ہھ ھللہ ہھھ ھھھلہ ھذ ھھذھھ :
ھلھہ ہلک ذھھھھ ھھدہ ہکہ ؛
حلھہ ہلک ھھلہ ولھ خھلے :
ھلہ کھھ ھھھ ہھذھھ ھ ہذھھ ؛
لحلھ ھتلہ جھھلہ دیھھذ ھھلہ لھھل :
ھلہ ھھھ حھذھھ لہ ہھھھذ ؛
حلھہ حذھا دحتہ ھھذھہ ھھھ ھھھلہ :
ھھھ ھلہ دھھ ہھذھھ حد ھذھے ؛
ھلھ کاہ دحھھھھ ساہ حلدے :

ܘܐܡܪ ܠܗ ܐܝܟ ܐܬ ܒܪ ܐܠܗܐ ܘܐܢܐ ܐܡܪ ܠܟ ܕܐܬ ܡܫܝܚܐ ܐܢܬ

ܗܵܐ ܗܘ ܣܵܥ̈ܵܐ ܕܢܶܚ̈ܬ̈ܵܐ ܕ̈ܥܠ ܡܵܕ̈ܝ ܕܡܶܫ̈ܬ̈ܟ̈ܚ̈ܝ ܠ̈ܗ̇ ܀
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ﻣﺎﺭﻱ ﺍﻟﻠﻬﻢ ﺍﺭﺣﻢ ﺍﻟﻤﺴﻜﻴﻦ ﺍﻟﺬﻱ ﺍﻧﺎ ﻣﺎﺭﻱ
ﺍﻟﻠﻬﻢ ﺍﺭﺣﻢ ﺍﻟﻤﺴﻜﻴﻦ ﺍﻟﺬﻱ ﺍﻧﺎ ﻣﺎﺭﻱ ﺍﻟﻠﻬﻢ
ﺍﺭﺣﻢ ﺍﻟﻤﺴﻜﻴﻦ ﺍﻟﺬﻱ ﺍﻧﺎ ﻣﺎﺭﻱ ﺍﻟﻠﻬﻢ ﺍﺭﺣﻢ
ﺍﻟﻤﺴﻜﻴﻦ ﺍﻟﺬﻱ ﺍﻧﺎ ﻣﺎﺭﻱ ﺍﻟﻠﻬﻢ ﺍﺭﺣﻢ ﺍﻟﻤﺴﻜﻴﻦ
ﺍﻟﺬﻱ ﺍﻧﺎ ﻣﺎﺭﻱ ﺍﻟﻠﻬﻢ ﺍﺭﺣﻢ ﺍﻟﻤﺴﻜﻴﻦ ﺍﻟﺬﻱ ﺍﻧﺎ
ﻣﺎﺭﻱ ﺍﻟﻠﻬﻢ ﺍﺭﺣﻢ ﺍﻟﻤﺴﻜﻴﻦ ﺍﻟﺬﻱ ﺍﻧﺎ ﻣﺎﺭﻱ
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ﺍﺭﺣﻢ ﺍﻟﻤﺴﻜﻴﻦ ﺍﻟﺬﻱ ﺍﻧﺎ ﻣﺎﺭﻱ ﺍﻟﻠﻬﻢ ﺍﺭﺣﻢ
ﺍﻟﻤﺴﻜﻴﻦ ﺍﻟﺬﻱ ﺍﻧﺎ ﻣﺎﺭﻱ ﺍﻟﻠﻬﻢ ﺍﺭﺣﻢ ﺍﻟﻤﺴﻜﻴﻦ
ﺍﻟﺬﻱ ﺍﻧﺎ ﻣﺎﺭﻱ ﺍﻟﻠﻬﻢ ﺍﺭﺣﻢ ﺍﻟﻤﺴﻜﻴﻦ ﺍﻟﺬﻱ ﺍﻧﺎ
ﻣﺎﺭﻱ ﺍﻟﻠﻬﻢ ﺍﺭﺣﻢ ﺍﻟﻤﺴﻜﻴﻦ ﺍﻟﺬﻱ ﺍﻧﺎ ﻣﺎﺭﻱ
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ﺍﺭﺣﻢ ﺍﻟﻤﺴﻜﻴﻦ ﺍﻟﺬﻱ ﺍﻧﺎ ﻣﺎﺭﻱ ﺍﻟﻠﻬﻢ ﺍﺭﺣﻢ
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ﻣﺎﺭﻱ ﺍﻟﻠﻬﻢ ﺍﺭﺣﻢ ﺍﻟﻤﺴﻜﻴﻦ ﺍﻟﺬﻱ ﺍﻧﺎ ﻣﺎﺭﻱ
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ﺍﺭﺣﻢ ﺍﻟﻤﺴﻜﻴﻦ ﺍﻟﺬﻱ ﺍﻧﺎ ﻣﺎﺭﻱ ﺍﻟﻠﻬﻢ ﺍﺭﺣﻢ
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ﻣﺎﺭﻱ ﺍﻟﻠﻬﻢ ﺍﺭﺣﻢ ﺍﻟﻤﺴﻜﻴﻦ ﺍﻟﺬﻱ ﺍﻧﺎ ﻣﺎﺭﻱ
ﺍﻟﻠﻬﻢ ﺍﺭﺣﻢ ﺍﻟﻤﺴﻜﻴﻦ ﺍﻟﺬﻱ ﺍﻧﺎ ﻣﺎﺭﻱ ﺍﻟﻠﻬﻢ
ﺍﺭﺣﻢ ﺍﻟﻤﺴﻜﻴﻦ ﺍﻟﺬﻱ ﺍﻧﺎ ﻣﺎﺭﻱ ﺍﻟﻠﻬﻢ ﺍﺭﺣﻢ
ﺍﻟﻤﺴﻜﻴﻦ ﺍﻟﺬﻱ ﺍﻧﺎ ﻣﺎﺭﻱ ﺍﻟﻠﻬﻢ ﺍﺭﺣﻢ ﺍﻟﻤﺴﻜﻴﻦ
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ﻣﺎﺭﻱ ﺍﻟﻠﻬﻢ ﺍﺭﺣﻢ ﺍﻟﻤﺴﻜﻴﻦ ﺍﻟﺬﻱ ﺍﻧﺎ ﻣﺎﺭﻱ

ﻭﻫﻜﺬﺍ ﻳﻨﺒﻐﻲ ﺃﻥ ﻳﻜﻮﻥ ﺍﻟﻤﺆﻣﻦ ﻣﻊ ﺃﺧﻴﻪ ﺍﻟﻤﺆﻣﻦ ﻓﻲ ﺍﻟﺘﻮﺍﺿﻊ ﻭﺍﻟﺘﻮﺩﺩ ﻭﺍﻟﺘﺮﺍﺣﻢ ﻭﺍﻟﺘﻌﺎﻃﻒ ﻭﺍﻟﺘﻌﺎﻭﻥ ﻭﺍﻟﺘﺴﺎﻣﺢ ﻭﺍﻟﺘﻐﺎﻓﺮ ﻭﺍﻟﺘﺠﺎﻭﺯ

ملحج هةذ؛ دذحمل سلة حبا حثلة ؛
حذحة دام حبذ؛ دهذ؛ حاثا دعهة .
ملحج ماذها حد نصدها سلة حذهتة ؛
حذحة دلك ملحها لهذ؛ حلثلا حاهحلة .
ةحكمتنة ؛حصا سمها دل كذمتة ؛
ملحها دهذ؛ ها هذه حثلا حثلا ملحها .
دهم حب نهذه هذه؛ دعهها حتذهذها ؛
علنة يدة للحة دلكلا لها حهنة .
معذب ذا حلها دسلا دسهنة لسلة ؛
حوسا ذه بكا لا هلها مستحلة :
دسة هذ؛ دل دعلالا حاهلا دهحلة ؛
سة دهعذ؛ دل هلاحذا لهعذ لا :
معذ؛ كهنة لهسكة لاحلا حذم؛ ؛
سة دحكلة حسكا معلا هم هعدنة :
ملحذ هنة حلها ههنا حذهذ؛ــــة ؛
سا؛ة دحهلا حاهلا دلهذ؛ حلا ؛هنــــ؛ .
ةكهم سهة ؛هحكا دسكة حهلاقسة ؛
لاحلا ةحكاة لاذ؛ دلهذا حذ هعذنة :
هقا حلا دهعذ؛ لها ؛هنلهـــــ؛ ؛
حلة خحا سذا هحلا حة حذحيذ هلحة .
ةدسا؛ هلحا دل خذ هلة؛ة حذا ؛ةلهلة ؛
حاحلة دهلحا ؛حيلم هحة مستلهـــــ؛ :
دسة دبكا ذهها دلحة هم ةهحلة ؛
؛حيا هحة هحلا دهاذذ ندذ حلة ؛لها .

ﻭﺍﻟﻠﻪ ﺍﻟﻌﻠﻲ ﺍﻟﻌﻈﻴﻢ ﺍﻟﺬﻱ ﻻ ﺇﻟﻪ ﺇﻻ ﻫﻮ ﻭﺣﺪﻩ ﻻ ﺷﺮﻳﻚ ﻟﻪ ﻭﻫﻮ ﺍﻟﺤﻲ ﺍﻟﻘﻴﻮﻡ ﻭﻫﻮ ﺍﻟﺬﻱ ﻻ ﺗﺄﺧﺬﻩ ﺳﻨﺔ ﻭﻻ ﻧﻮﻡ ﻭﻫﻮ ﺍﻟﺬﻱ ﻟﻪ ﻣﺎ ﻓﻲ ﺍﻟﺴﻤﻮﺍﺕ ﻭﻣﺎ ﻓﻲ ﺍﻷﺭﺽ ﻭﻫﻮ ﺍﻟﺬﻱ ﻳﻌﻠﻢ ﻣﺎ ﺑﻴﻦ ﺃﻳﺪﻳﻬﻢ ﻭﻣﺎ ﺧﻠﻔﻬﻢ ﻭﻻ ﻳﺤﻴﻄﻮﻥ ﺑﺸﻲﺀ ﻣﻦ ﻋﻠﻤﻪ ﺇﻻ ﺑﻤﺎ ﺷﺎﺀ ﻭﺳﻊ ﻛﺮﺳﻴﻪ ﺍﻟﺴﻤﻮﺍﺕ ﻭﺍﻷﺭﺽ ﻭﻻ ﻳﺌﻮﺩﻩ ﺣﻔﻈﻬﻤﺎ ﻭﻫﻮ ﺍﻟﻌﻠﻲ ﺍﻟﻌﻈﻴﻢ ﻭﻫﻮ ﺍﻟﺬﻱ ﻳﺼﻠﻲ ﻋﻠﻰ ﻋﺒﺪﻩ ﻭﺭﺳﻮﻟﻪ ﻣﺤﻤﺪ ﺑﻦ ﻋﺒﺪ ﺍﻟﻠﻪ ﻭﻋﻠﻰ ﺁﻟﻪ ﻭﺃﺻﺤﺎﺑﻪ ﻭﺃﺯﻭﺍﺟﻪ ﻭﺫﺭﻳﺘﻪ ﻭﺃﻫﻞ ﺑﻴﺘﻪ ﻭﻋﻠﻰ ﺟﻤﻴﻊ ﺍﻟﻤﺆﻣﻨﻴﻦ ﻭﺍﻟﻤﺆﻣﻨﺎﺕ ﻭﺍﻟﻤﺴﻠﻤﻴﻦ ﻭﺍﻟﻤﺴﻠﻤﺎﺕ ﻭﻳﺴﻠﻢ ﺗﺴﻠﻴﻤﺎ ﻛﺜﻴﺮﺍ ﻭﻳﺒﺎﺭﻙ ﻭﻳﻜﺮﻡ ﻭﻳﻌﻈﻢ ﻭﻳﺸﺮﻑ ﻭﻳﻔﻀﻞ ﻭﻳﺰﻳﺪ ﻭﻳﻨﻤﻲ ﻭﻳﺠﺰﻱ ﻭﻳﺜﻴﺐ ﻭﻳﺮﺿﻰ ﻭﻳﺮﺣﻢ ﻭﻳﻐﻔﺮ ﻭﻳﺘﺠﺎﻭﺯ ﻭﻳﻌﻔﻮ ﻭﻳﺼﻔﺢ ﻭﻳﺴﺘﺠﻴﺐ ﻭﻳﻘﺒﻞ ﻭﻳﻌﻄﻲ ﻭﻳﻨﻌﻢ ﻭﻳﺘﻔﻀﻞ ﻭﻳﺘﻜﺮﻡ ﻭﻳﺘﺮﺣﻢ ﻭﻳﺘﻠﻄﻒ ﻭﻳﺘﺤﻨﻦ ﻭﻳﺘﺠﻠﻰ ﻭﻳﺘﺠﻠﻰ ﻭﻳﺘﺠﻠﻰ

ܘܒܗ ܫܒܚ ܫܡܥܘܢ ܩܕܡ ܡܪܝ ܟܠ ܒܪܝܬܐ ܘܟܠ ܡܐ ܕܒܪܝ ܒܫܡܝܐ ܘܒܐܪܥܐ ܘܒܝܡܐ ܘܟܠ ܬܗܘܡܐ ܕܒܗ ܘܒܟܠ ܡܕܡ ܕܒܝܢܬܝܗܘܢ ܘܒܟܠ ܡܕܡ ܕܒܝܢ ܒܝܢ ܐܢܘܢ ܘܒܝܢ ܐܢܝܢ ܘܒܝܢ ܐܢܘܢ ܘܐܢܝܢ ܘܒܝܢ ܐܢܝܢ ܘܐܢܘܢ ܘܒܝܢ ܐܢܘܢ ܘܐܢܘܢ ܘܒܝܢ ܐܢܝܢ ܘܐܢܝܢ ܘܒܝܢ ܐܢܘܢ ܘܐܢܝܢ ܘܐܢܘܢ ܘܒܝܢ ܐܢܝܢ ܘܐܢܘܢ ܘܐܢܝܢ ܘܒܝܢ ܐܢܘܢ ܘܐܢܝܢ ܘܐܢܘܢ ܘܐܢܝܢ ܘܒܝܢ ܐܢܘܢ ܘܐܢܝܢ ܘܐܢܘܢ ܘܐܢܝܢ ܘܐܢܘܢ ܘܐܢܝܢ ܘ

ﺣﺘﻪ ﺇﺫﺍ ﻣﺘﻌﺘﻪ ﺑﻠﻤﻪﺳﻪ ـــ .
ﺣﺞ ﺳﺎﺱ ﻫﻮ ﺑﺎﻭ ﺑﻌﺪ ﻣﺤﻤﺪ ﺩﻣﺪ ؛
ﺩﻣﺪ ﺩﻣﺎ ﺣﺞ ﻣﺤﻤﺪ ﺣﺪﺙ ﺩﻣﺪ :
ﻣﻠﻪ ﻟﺎﺯ ﻟﺤﻤﺪ ﻣﺤﺎ ﺩﺍﺭ ﻣﺎﺣﻪ ؛
ﻫﺬﻩ ﺣﺎﺗﺎ ﺣﺘﺎ ﺩﻣﺪ ﻟﺪ ﻣﺤﺪﺙ .
ﻣﺪﻩ ﻣﺤﺎ ﻣﻌﻪ ﻫﻪ ﺩﻣﺪ ﺣﻠﻪ ﺗﺎﻩ ؛
ﺣﺪﻩ ﻣﻠﺘﻪ ﻣﻠﻪ ﻣﺪﺗﺎ ﺩﻣﺪﻣﺪﺣﺪ :
ﻣﺪﺳﺐ ﻫﻪ ﺩﻣﺪ ﺣﻠﻪ ﺩﻣﺪ ﻟﺤﺬﻩ ؛
ﻫﺬﻩ ﻫﺪﺳﺎ ﻟﺤﺪﺙ ﺩﻣﺪ ﻟﻪ ﺩﻣﺪ .
ﻣﻠﻪ ﻫﻪ ﺩﺪﺣﻪ ﺩﻣﺪ ﻟﻪ ﻣﺤﺪﺙ ؛
ﻫﻪ ﻣﻌﺪﺍ ﺩﻣﺪ ﻫﻪ ﻣﺪﺗﺎ ﺩﺪﺗﺎ .
ﻫﻪ ﺩﻫﺪﺍ ﻣﺪﺣﺪ ﻫﻪ ﻟﻪ ﻣﺪﺗﺎ ؛
ﻫﻪ ﻣﺪﺗﺎ ﻫﻪ ﻣﺪﺗﺎ ﻟﻪ ﻣﺪﺗﺎ :
ﻫﻪ ﻫﻪ ﺩﻫﺪﺍ ﻫﻪ ﻫﻪ ﺩﻫﺪﺍ ؛
ﻫﻪ ﻫﻪ ﺩﻫﺪﺍ ﻫﻪ ﻫﻪ ﺩﻫﺪﺍ .
ﻫﻪ ﻫﻪ ﺩﻫﺪﺍ ﻫﻪ ﻫﻪ ﺩﻫﺪﺍ ؛
ﻫﻪ ﻫﻪ ﺩﻫﺪﺍ ﻫﻪ ﻫﻪ ﺩﻫﺪﺍ .
ﻫﻪ ﻫﻪ ﺩﻫﺪﺍ ﻫﻪ ﻫﻪ ﺩﻫﺪﺍ ؛
ﻫﻪ ﻫﻪ ﺩﻫﺪﺍ ﻫﻪ ﻫﻪ ﺩﻫﺪﺍ .
ﻫﻪ ﻫﻪ ﺩﻫﺪﺍ ﻫﻪ ﻫﻪ ﺩﻫﺪﺍ ؛
ﻫﻪ ﻫﻪ ﺩﻫﺪﺍ ﻫﻪ ﻫﻪ ﺩﻫﺪﺍ .
ﻫﻪ ﻫﻪ ﺩﻫﺪﺍ ﻫﻪ ﻫﻪ ﺩﻫﺪﺍ ؛
ﻫﻪ ﻫﻪ ﺩﻫﺪﺍ ﻫﻪ ﻫﻪ ﺩﻫﺪﺍ .
ﻫﻪ ﻫﻪ ﺩﻫﺪﺍ ﻫﻪ ﻫﻪ ﺩﻫﺪﺍ ؛
ﻫﻪ ﻫﻪ ﺩﻫﺪﺍ ﻫﻪ ﻫﻪ ﺩﻫﺪﺍ .
ﻫﻪ ﻫﻪ ﺩﻫﺪﺍ ﻫﻪ ﻫﻪ ﺩﻫﺪﺍ ؛

ܘܐܡܪ ܠܗ ܡܪܝ ܐܝܟ ܐܢܬ ܥܒܕ ܒܝܫ ܘܟܠ ܕܝܢ ܫܒܩܬ ܠܟ ܠܟ ܐܡܪ ܠܝ ܐܢܐ ܐܡܪ ܠܟ ܕܐܢܬ ܫܒܩ ܠܗ ܠܥܒܕܟ ܘܐܢܬ ܐܡܪ ܠܝ ܕܐܢܐ ܐܫܒܘܩ ܠܗ ܠܥܒܕܝ ܘ

ܠܐ ܠܟ ܗܕܐ ܠܫܒ ܟܠ ܒܫܡ ܡܠܟ.
ܕܠܚܕ ܒܟ ܟܠ ܡܠܟ ܒܟ ܟܠ ܚܒܐ ܡܠܟ؛
ܡܠܟ ܟܕ ܡܠܟ ܐܢ ܟܐ ܕܡܠܟ.
ܕܫܕܕ ܗܕܐ ܕܚܬ ܡܠܟ ܡܠܟ؛
ܡܠܟ ܡܠܟ ܠܡܠܟ ܕܗܐ ܡܠܟ.
ܡܫܡ ܕܚܕ ܒܟ ܕܚܕ ܕܚܕ ؛
ܡܠܟ ܚܕܐ ܕܗܐ ܡܠܟ ܡܠܟ ܚܒܐ.
ܗܕܐ ܚܕܐ ܕܠܟ ܠܐ ܒܟ ؛
ܟܠ ܡܠܟ ܠܐ ܚܕܐ ܕܚܕ ؛
ܟܠ ܡܠܟ ܠ

ܒܗ ܐܡܪ ܠܗ ܡܪܝ ܐܝ ܐܢ ܐܝܬ ܠܟ ܐܡܘܢܐ ܒܐܝܡܢܐ ܕܐܠܗܐ

ܐܝܟ ܕܐܢ ܢܫܬܟܚ ܒܥܠ ܒܝܬ ܐܒܘܗ ܘܐܡܗ ܘܐܚܘܗ ܘܐܚܬܗ ܘܒܥܠ ܒܝܬ ܐܒܘܗ ܘܐܡܗ ܘܐܚܘܗ ܘܐܚܬܗ

ܐܠܐ ܕܫܡܥ ܗܘ ܟܕ ܐܡܪ ܠܗ ܐܒܘܗ ܘܐܡܗ ܕܐܙܠ ܠܟ ܠܒܝܬ ܐܒܝ ܘܐܡܝ ܘܐܬܐ

ܐܝܟ ܕܐܡܪ ܡܪܝ ܝܫܘܥ ܠܬܠܡܝܕܘܗܝ ܐܢ ܐܝܬ ܠܟܘܢ ܐܝܡܢܘܬܐ ܐܦ

ڈجدھا ہذا ہلکس ہذا ڈھھھا؛
حاما خھا اں ہے ہے ڈلھڈے ۔
ھاہد ہے ھکا ڈھا لھڈد خولا؛
عملا ھھاڈہ خھڈھا ڈل لھھڈں ۔
ڈلاہ سر ہے ھھھا ڈھھلڈھا؛
لھا لڈا ڈلا ڈجں ھھہ ھھاڈہ ھھہ:
ھھاھہ ھھڈا ھاہلہ ہے ڈھسلہ؛
ھھاھہ ھھھا ڈھسھا ھلھا ڈلے ۔
ھھڈھے خھھا خھڈا سلا ڈجلھے؛
ھھہ ھڈھا ڈھھھ ھڈا لھھا ڈھسہ:
ھنھد خھا خھھڈھڈا ڈھسا ھڈھے؛
ہے ہھڈھے ڈھا لھا ڈھھھھھے ۔
ڈعلک لھا ھاھڈ ستے حاڈڈا ھڈھے؛
ہے ھڈھا ڈھڈا خھڈا ھھھلڈے ۔
ڈڈڈھ لھا لا ستھڈا ڈلا خھڈھے؛
ہے ہھھے ڈھسے ڈھسا ڈھڈا ستے:
ڈڈڈھ لھلہ ستھھھا ھے ستھڈے؛
ہے ھڈھلا ڈاھلہ ھلھسہ لھا ھھھھھ؛
ھڈھا ھلھا ڈھھھھ لڈھلف ڈھلڈھا؛
ہے ہڈھا ہڈھا خھھلا ھھھلڈے ۔
ڈڈھھ ھھھا لھھلا ڈھھھا ھڈا لھھا سھھ؛
ہے ھھڈھا ہڈھا خھھا ستلا ڈھھا ۔
ڈھھھہ ھے عک ھھلاہ ستے ھے ڈاھھھ؛
ھستلا عک ہڈھہ لھڈڈا ڈھے ھھسھا؛

ܕܫܒܚܘ ܠܡܪܝܡ ܐܡܗ ܕܐܠܗܐ ܀
ܒܬܘܠ ܐܢܬ ܩܕܡ ܒܪܟ ܝܫܘܥ ܡܫܝܚܐ ܀
ܡܪܝܡ ܐܡ ܐܠܗܐ ܒܥܝ ܒܥܝ ܠܟ ܕܬܫܡܥ ܠܢ ܀
ܫܘܠܡܐ ܠܟ ܡܠܐܟ ܕܡܪܝ ܐܬܐ ܠܘܬ ܡܪܝܡ ܀
ܐܝܟ ܕܐܡܪ ܠܗ ܓܒܪܐ ܕܚܝܠ ܐܢܬ ܒܥܠ ܚܟܡܬܐ ܀
ܒܪܟ ܐܢܬ ܒܢܝ ܒܢܝ ܐܢܫܐ ܒܟ ܢܫܒܚ ܠܐܠܗܐ

ڈبلہ ہے خدشہ مرسٹے ؛
فلد حمدہ منہ لٹا حلہ دہدہ :
ولد ہے دیہ دفلد ہذا مہ ؛
مہ فلد ولس ہے حدشے .
ہذا فلد ولد ہے حدہ شہ ؛
مہ خب دہلہ شا فلد ہے :
ہذا خدہ فلد سلہ دہ فد ؛
لہلہ ہے خدہ ہدہ خلہ ولد ہے .
ہذا حلہ لہلہ دشہ ہ لہدہ ؛
فد فلد دیہ دلہ ہ مہ منہ ہذا .
غلد ہس خد لہشا فحشہ ؛
دلد مہ فلد ہذا ہے حدہ .
ہدہ ہے ہس ہے شہ لہشا دلہ ؛
مہ ہلہ سلہ حشہ دلہ یلتہل :
ہذا خدہ فلد حمدہ دحسہ دا ؛
شہ سہ حسہ خلشلہ دحدہ ولہ .
دحدہ ہے لس شا لحد ہ لحشے ؛
لہ خشہ ہ حدہ حدہ مہ شا :
ولہد لہ دحمہ سلہ لحے حہدہ ؛
مہ دہ لہ شہ ولہ سلہ حسہ
ہلہ ہ ہدہ ہلہدہ حلہ ولہدہ ؛
لہ ہلہدہ خد ہلہدہ ہ دحلے .
ہلہدہ دحدہ ولہ ہ حدشے ؛
ہ ہلہدہ دفلہ حمدہ دلہ ہلہدہ :

ܐܝܟ ܕܐܢ ܐܝܬ ܒܗ ܡܕܡ ܕܠܐ ܫܦܝܪ ܠܐ ܢܗܘܐ

ܠܥܡܐ ܕܐܦ ܒܫܡܐ ܕܝ ܫܡܗ ܐ
ܠܐ ܐܡܪ ܒܫܡ ܕܐܠܗ ܐܝܟ ܐܢܫ ܐ
ܕܐܠܗ ܐܒܐ ܕܟܠ ܐܢܫ ܕܐܬ ܒܫܡ ܐ
ܒܪ ܠܐ ܫܡܥ ܠܗ ܐܠܐ ܒܫܡ ܐ
ܠܫܡ ܡܫܬܚܐ ܕܐ ܒܫ ܐ
ܐ ܕܐ ܐܡܪ ܐ ܐ ܐ ܐ
ܕ ܐ ܐ ܐ ܐ ܐ ܐ ܐ
ܐ ܐ ܐ ܐ ܐ ܐ ܐ
ܐ ܐ ܐ ܐ ܐ ܐ ܐ

ملكه انتا دبعده حمدا دبد بحلمه؛
حمده سعكمه؛ معمدبعن دلا بجه كاذ:
ولجه عمته؛ كاذ دجس لهذا حذكه؛
رهجده بحذا دلمد حتا حسكا دراتر:
ملهجه بخذا دهكم متد جه بقتمه؛
حمده نعمقا دكلحفن دحتم بلمد:
معجه عقاها دجس عمته دبد حذه؛
ذكه حذكا دكذها معا حد انعمه:
هذا بحكا لهمكا رحتم دابعمه؛
هذهذ دلتا بعده حجنر دبعمكا معا:
معتبر بحاة ملحتم بعمه دهمعمه؛
كلحمر دبذب حمته لاذكا حكا عمتاه:
معجده بهكا ذهتم لهمه حذبه؛
بكمه لحتكا معه بهتب بي دبكعده.
وحته معله حم معتمه كلتا وحتا؛
حمكا وحتا ذجه حمه انتا دبتم انتا:
وحابتا حلقه بذه هحتر دبتم متبه؛
كذهمه هي بعه بجذمر لاذحلقت:
وحتم معلم بجد انتا دهب هذبت؛
جدمم بتتا بحتمه لاذكا هلهم متد:
ولجذ متد بمكا معمر دبحتمكه؛
بذهمه حتى ولجه همتا ولاجمكه:
معلبد مبتم بعم لهجس دهجه ذهنا؛
حمده بحمد هلا بدبر حاذكا دبهجا:

ملك يوم هذه وسع خذه ؛
ذت هلهنو ملهم لهذا وهدتهم .
ولم وحنتا صعد خه حتنا وهصمو ؛
لهم عصهذا صدا خذ ذهذا لاوهتا .
صنت يوم لصعصد هاذا وخذه وصه ؛
وصده لصده خذ هصدتا وصلهلاصه
وذفك حده حا حج هذا لهذا وهه هده ستا ؛
خذهذا وهله صهذا لهذا لذا وذته .
صده ذخر لهذا لصدا فاذا هذه وسعا ؛
صهر فلنه نذذا وسعو خعا وذاهنه .
صذهب وهوه وذذا وسنا صفذا لصعسا ؛
وذذا خذسهه وفلسا لهذا خذ فلاتهه .
هذم لنه حصا وفصه نذا صعيا سدا ؛
خعذا حذا وصتهصعه لهذا وهلتا وهذا .
سبا وهه ذصهس حصا خصا صهذه ولصه ؛
لصذه لصعذا لهم سهذا حلبي وهسه .
صنوج لنه لهدا وصسا عصتا هاها ؛
وهصه عتذا صه لهذا لهذا وذتا .
صج يهسنح بلكه صنصا هاها وصهه ؛
هاهصها اخه حذه حاوت حلتهه .
ملصد حاذذا سج هصوها وجح خذه ؛
لصذصصه يوه هل وصذسه لهاذصصا
صهذوح هغ سد هصذتا وخذه وهاها ؛
لصعد وذا وهلذا سجها حاوت هلتهه .

ܡܫܒܚ ܡܠܟܐ ܕܒܪ ܐܢܫ ܡܠܟܐ ܠܥܠܡ ܥܠ ܟܠ ܕܒܪ ܐ
ܡܠܟܐ ܡܫܒܚ ܒܪ ܐܢܫ ܕܒܫܡܝܐ ܘܒܐܪܥܐ ܒܝܡܐ ܘܟܠ ܬܗܘܡܐ ܘ
ܘܫܒܚܗ ܡܫܒܚ ܒܪ ܐܢܫ ܡܠܟܐ ܕܫܡܝܐ ܘܐܪܥܐ ܕܡܠܟ ܥܠ ܟ
ܠܡܐ ܐܝܟ ܥܒܕ ܕܡܗ ܡ ܚܕ ܕܡ ܒܪ ܐ ܘ
ܡܫܒܚ ܡܫܒܚ ܒܪ ܐܢܫ ܕܒܫܡܝܐ ܘܒܐܪܥܐ ܒܝܡܐ ܘ
ܠܐ ܗܘܬ ܠܗ ܡܪܝܐ ܕܡܚܬ ܠ ܘ
ܡܫܒܚ ܒܪ ܐ ܕܒܫܡܝܐ ܘܒܐܪܥܐ ܕܡ ܐ ܕ
ܕܡ ܚܕ ܡ ܒܪ ܐ ܕܡ ܐ ܕ ܐ ܕ
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ولد الله يعلم انما وضعنا ولد يلاسد
ملك قدها جاج بصد ومشاه
معنما لم وجلوز ومشاه ومه
لحنه لم معنى معمده هنمون وهضع منا
ولسوده هنا وهلا ومنا حتحنف
ما زلك لم قلنا وضعنا انت هحامنا
هه يكلند لمحلد انما جلحما وله
ما وضه زهنا وضوه حجت ملحا
هه يدوا خف لهجا وسك ولا حملحا
ما نكحه قلسه لاذا وحقا حدستره
يحمد هنه يدا ولمد هجله سلا
ما ملسه هقدا ولسجم اهه حلت انا
هه يشكل ولا يهمسح حذهما نكم
ما وضه نسه و سهمه حمحا حنا
يحما حلت حاقا ولاذه معمقا ونكمه
ما سعا انا لهذحا ونوسهمه
لا يلاذا حدم يتهه ولحلحفي
ما زلك لم ولمخ ياما هضع مزت
يحجل حاده حهذا وحق و سهمه
ما ملسه يدا وهلا حقا حمه نهمه
يهمد هم ميلا هم ميسه ونسه
ما يحد حمنا وضنا لاذحنب
يحما لنكم ملحقه هم سلهمه
ما ونس يحما ولسهمه اهه سعقا

ميلا سمحه ذهبي : عجل خذنا صحلنا .
منبر حده مدمده : حفظ صحلنا ؛
مع معنا جحله ذمنا : كله خذها دلا معنا .
هذا منه معلا هي : حذها معصنا
عمنا ؛ لا في انا احلا جنبه : يأكله
هي هنه . منه هذا عجل خذنا . ذهبا
ابره حانا ؛ فجاء لا نعذ بها ؛ ذهب
عجل يلحد . منهبر حده لعمنا . لبغا
مع معبه ؛ ولحده حذم هذا لحنب .
حفظ خ هنه لي . ٨٤٥ منه انا ولحا
حنه ملحه ذلحذنا ؛ ولا مع معه
حسنه : ذبحه ولهي ذلك . معه مع
ذهبا : منه لهاه جلحسه . هذا
هي ملة ٨٥٥٨ : مع هذا ذهبا ملغة .
ذلك لا معه سلك : لقلا لقا ٨٥٨ منه
منه جلحا ٨٤ مه : مع منعا خليفي .
٨٤٥٨٥ حسنه : ميلا سمحا ذهبه
جلحا منه ذخذا : هنه ٨٤ مجا ذخذ .
لكنا مهما ذخذا : لله ٨٤ مجا ذخذا
ولهي منه ذلحه هذا هي ٨٤٥٨ :
ولحي معه ذلحه هي : ميلا مع ولحا ٨٤ ؛
معه جلحا ذخا هنا : حفظ ٥ معه ٨٤
ذهبا . معه ٨٤ هذا جلحه ٨٤ : لله
بكا منه ٨٤ ؛ ذا ذهبه ٨٤ مه : لله

ﻭﻗﺎﻝ ﻟﻪ ﺍﻟﻤﻠﻚ ﺍﻟﺠﺎﺋﺮ : ﻣﺎ ﺍﺳﻤﻚ ﻳﺎ ﻏﻼﻡ ؟
ﻓﻘﺎﻝ . ﺃﻧﺎ ﺍﺳﻤﻲ ﺍﻟﻤﺴﻴﺢ ﻓﻘﺎﻝ ﻟﻪ : ﻭﻣﺎ ﻫﻮ ﺍﻟﻤﺴﻴﺢ ؟
ﻓﻘﺎﻝ ﻟﻪ : ﻫﻮ ﺍﺑﻦ ﺍﻟﻠﻪ ﺍﻟﺤﻲ ﺍﻟﺬﻱ ﺧﻠﻖ ﺍﻟﺴﻤﺎﺀ
ﻭﺍﻷﺭﺽ . ﻓﻘﺎﻝ ﻟﻪ ﺍﻟﻤﻠﻚ . ﺃﻳﻦ ﻫﻮ ﺍﻟﻠﻪ ﺍﻟﺬﻱ ﺗﻘﻮﻝ ﻋﻨﻪ .
ﻓﻘﺎﻝ ﻟﻪ ﺍﻟﻐﻼﻡ . ﻫﻮ ﻓﻲ ﺍﻟﺴﻤﺎﺀ . ﻓﻘﺎﻝ ﻟﻪ ﺍﻟﻤﻠﻚ .
ﻫﻞ ﻳﻤﻜﻦ ﺃﻥ ﻧﺮﺍﻩ ؟ ﻓﻘﺎﻝ ﻟﻪ ﺍﻟﻐﻼﻡ . ﻫﻴﻬﺎﺕ ﺃﻥ
ﺗﺮﺍﻩ ﺃﻧﺖ ﻭﻻ ﺃﺣﺪ ﻣﻦ ﺍﻟﺒﺸﺮ . ﻓﻘﺎﻝ ﻟﻪ ﺍﻟﻤﻠﻚ .
ﻟﻤﺎﺫﺍ ﻻ ﻳﺮﺍﻩ ﺃﺣﺪ ؟ ﻓﻘﺎﻝ ﻟﻪ ﺍﻟﻐﻼﻡ . ﻷﻧﻪ ﻧﻮﺭ
ﻻ ﻳﺪﻧﻮ ﻣﻨﻪ ﺃﺣﺪ . ﻭﻻ ﻳﻘﺪﺭ ﺃﺣﺪ ﺃﻥ ﻳﻨﻈﺮ ﺇﻟﻴﻪ .
ﻓﻘﺎﻝ ﻟﻪ ﺍﻟﻤﻠﻚ . ﻫﻞ ﺗﺮﺍﻩ ﺃﻧﺖ ؟ ﻓﻘﺎﻝ ﻟﻪ ﺍﻟﻐﻼﻡ .
ﻧﻌﻢ ﺃﺭﺍﻩ ﻷﻧﻲ ﻣﻨﻪ . ﻓﻘﺎﻝ ﻟﻪ ﺍﻟﻤﻠﻚ . ﻓﻤﺎ ﻫﻲ
ﺻﻮﺭﺗﻪ ؟ ﻓﻘﺎﻝ ﻟﻪ ﺍﻟﻐﻼﻡ . ﻫﻮ ﺭﺟﻞ ﻭﻫﻮ ﺍﻟﻤﺴﻴﺢ
ﺍﺑﻦ ﺍﻟﻠﻪ : ﻓﻘﺎﻝ ﻟﻪ ﺍﻟﻤﻠﻚ . ﻓﻬﻞ ﺗﺮﺍﻩ ﻓﻲ ﺻﻮﺭﺗﻪ ؟
ﻓﻘﺎﻝ ﻟﻪ ﺍﻟﻐﻼﻡ . ﻧﻌﻢ ﺃﺭﺍﻩ ﻓﻲ ﺻﻮﺭﺗﻪ . ﻓﻘﺎﻝ ﻟﻪ
ﺍﻟﻤﻠﻚ . ﻓﻤﺘﻰ ﺭﺃﻳﺘﻪ ؟ ﻓﻘﺎﻝ ﻟﻪ ﺍﻟﻐﻼﻡ . ﺭﺃﻳﺘﻪ
ﻓﻲ ﻫﺬﻩ ﺍﻟﺴﺎﻋﺔ . ﻓﻘﺎﻝ ﻟﻪ ﺍﻟﻤﻠﻚ . ﻓﻜﻴﻒ ﻫﻲ ﺻﻮﺭﺗﻪ ؟
ﻓﻘﺎﻝ ﻟﻪ ﺍﻟﻐﻼﻡ . ﻫﻮ ﺷﺎﺏ ﺣﺴﻦ ﺍﻟﻮﺟﻪ ﻭﺍﻟﺸﻜﻞ : ﻓﻘﺎﻝ
ﻟﻪ ﺍﻟﻤﻠﻚ . ﻓﻬﻞ ﻳﻤﻜﻦ ﺃﻥ ﻧﺮﺍﻩ ؟ ﻓﻘﺎﻝ ﻟﻪ ﺍﻟﻐﻼﻡ .
ﻻ ﻳﻤﻜﻦ ﺃﺣﺪ ﺃﻥ ﻳﺮﺍﻩ ﺇﻻ ﺍﻟﺬﻳﻦ ﻳﺆﻣﻨﻮﻥ ﺑﻪ . ﻓﻘﺎﻝ
ﻟﻪ ﺍﻟﻤﻠﻚ . ﻓﻬﻞ ﺗﺆﻣﻦ ﺃﻧﺖ ﺑﻪ ؟ ﻓﻘﺎﻝ ﻟﻪ ﺍﻟﻐﻼﻡ .
ﻧﻌﻢ ﺃﺅﻣﻦ ﺑﻪ . ﻓﻘﺎﻝ ﻟﻪ ﺍﻟﻤﻠﻚ . ﻓﻤﺎ ﺑﺎﻝ ﺍﻟﻨﺎﺱ
ﻻ ﻳﺆﻣﻨﻮﻥ ﺑﻪ ؟ ﻓﻘﺎﻝ ﻟﻪ ﺍﻟﻐﻼﻡ . ﻷﻧﻬﻢ ﻟﻴﺴﻮﺍ ﻣﻦ
ﺍﻟﺨﺮﻭﻑ ﺍﻟﺘﻲ ﺗﺴﻤﻊ ﺻﻮﺕ ﺭﺍﻋﻴﻬﺎ . ﻓﻘﺎﻝ ﻟﻪ ﺍﻟﻤﻠﻚ .
ﻭﻣﻦ ﻫﻲ ﺍﻟﺨﺮﻭﻑ ﺍﻟﺘﻲ ﺗﺴﻤﻊ ﺻﻮﺕ ﺭﺍﻋﻴﻬﺎ ؟ ﻓﻘﺎﻝ ﻟﻪ
ﺍﻟﻐﻼﻡ . ﻫﻢ ﺍﻟﻤﺆﻣﻨﻮﻥ ﺑﺎﻟﻠﻪ ﻭﺑﺎﺑﻨﻪ ﻭﺑﺮﻭﺣﻪ ﺍﻟﻘﺪﺱ .
ﻓﻘﺎﻝ ﻟﻪ ﺍﻟﻤﻠﻚ . ﻓﻤﺎ ﺑﺎﻝ ﺍﻟﻨﺎﺱ ﻻ ﻳﺆﻣﻨﻮﻥ ﺑﻪ ؟
ﻓﻘﺎﻝ ﻟﻪ ﺍﻟﻐﻼﻡ . ﻷﻧﻬﻢ ﻟﻴﺴﻮﺍ ﻣﻦ ﺍﻟﺨﺮﻭﻑ ﺍﻟﺘﻲ
ﺗﺴﻤﻊ ﺻﻮﺕ ﺭﺍﻋﻴﻬﺎ . ﻓﻘﺎﻝ ﻟﻪ ﺍﻟﻤﻠﻚ . ﻓﻤﻦ ﻫﻲ
ﺍﻟﺨﺮﻭﻑ ﺍﻟﺘﻲ ﺗﺴﻤﻊ ﺻﻮﺕ ﺭﺍﻋﻴﻬﺎ ؟ ﻓﻘﺎﻝ ﻟﻪ ﺍﻟﻐﻼﻡ .
ﻫﻢ ﺍﻟﻤﺆﻣﻨﻮﻥ ﺑﺎﻟﻠﻪ ﻭﺑﺎﺑﻨﻪ ﻭﺑﺮﻭﺣﻪ ﺍﻟﻘﺪﺱ . ﻓﻘﺎﻝ ﻟﻪ
ﺍﻟﻤﻠﻚ . ﻓﻤﺎ ﺑﺎﻝ ﺍﻟﻨﺎﺱ ﻻ ﻳﺆﻣﻨﻮﻥ ﺑﻪ ؟ ﻓﻘﺎﻝ ﻟﻪ ﺍﻟﻐﻼﻡ .
ﻷﻧﻬﻢ ﻟﻴﺴﻮﺍ ﻣﻦ ﺍﻟﺨﺮﻭﻑ ﺍﻟﺘﻲ ﺗﺴﻤﻊ ﺻﻮﺕ ﺭﺍﻋﻴﻬﺎ .

ﻣﺎﺭﻱ ﺍﻟﻠﻪ ﻭﺍﻟﻤﺴﻴﺢ ﻭﺍﻟﺮﻭﺡ ﺍﻟﻘﺪﺱ ﺍﻟﺜﺎﻟﻮﺙ ﺍﻟﻘﺪﻳﺲ ﺍﻟﻤﺤﻴﻲ ﺍﻟﻤﺴﺎﻭﻱ ﻟﻠ

ڤڕڡڡا ڪڪڕڕ. ڕڡڡا ڡڡڡڡ ڕڕڕ
ڪڕ. ڡڪڕ ڡڪ ڪڕ ڪڕڡڡڡ: ڡڪڪڡ ڪڕ
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ܐܠ ܗܘ ܕܐܝܬ ܒܗ ܕܚܠ: ܘܐܡܪ ܠܗ
ܡܠܟ ܚܠܬ ܘ ܠܐ ܢܥܒܕ ܒܗ ܒܥܠ ܒܝܬ:
ܚܙܐ ܕܐܠ ܢܬܟܢܫ ܠܗ. ܟܕ ܫܡܥ ܗܠ
ܐܠ ܒܝܬ: ܐܙܠ ܐܠ ܒܝܬ ܗܘ ܘ ܐܡܪ ܠ
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ﻟﺎ ﻣﻪﻣﺪﺍ ﺃﻫﻤﺮ : ﻣﻠﺎ ﻣﺘﻨﻤﻠﻚ ﺣﺠﻤﺰ.
ﺩﺣﺘﺎ ﻫﻪ ﺩﺟﻬﺎ ﻓﺠﻪ : ﻣﻌﻨﻚ ﻣﻊ ﻣﻤﻨﻠﻜﻪ
ﻙ ﻟﻤﻌﺬﻩ ﻋﺪﻏﺎ. ﻟﺪﻣﻤﺮ ﺩﺣﺠﺎ ﺩﻫﻌﺪ.
ﻟﺎ ﻋﺬﺩ ﻟﻪ ﻣﻤﻨﻠﻜﻪ. ﺩﻣﻤﻪ ﻭﻫﺬﻩ ﻣﻠﻪ
ﺣﺬﺤﺘﺎ ﺩﻣ ﻣﻪﻛﻌﺘﻪ: ﻣﻤﻤﻨﻪ ﻣﻪ ﻫﻌﻤﺮ.
ﻣﻠﺎ ﺳﺪ ﻫﺬﻩ ﻣﻪ ﻫﻌﻤﻪ : ﺩﺣﺘﺎ ﻫﻬﻪ ﺩﻫﻪﻩ
ﺳﺪ ﻫﻤﻨﻠﻚ ﺩﻫﻨﻐﺎﻳﺲ : ﺩﻫﻪ ﺩﻫﻠﺪ ﻫﻪﻩ ﺩﻫﻬﺬﻩ.
ﻣﻤﻤﻨﻪ ﺩﻫﻠﻪﻩ ﺩﻫﻠﻪ ﺩﻫﻨﺎ ﻣﻪﻣﻪﻣﻨﺎ:
ﻫﻬﺬﻫﺎ ﻣﻤﻠﻪ ﻣﻤﻠﻬﺎ : ﻫﻪ ﺩﻫﻬﺬ ﻣﻪ ﻟﻬﻪ
ﺩﻫﻠﻪ. ﻛﺎﻫﻪ ﻣﻤﻠﻬﺎ ﺩﻣﻤﻪ : ﻟﻠﺎ ﻣﻪ ﻟﻬﻪ
ﺩﻫﻠﻪﻩ ﻛ ﻫﻪﻩ ﻫﻪ ﺩﻫﻬﺬ : ﻟﻠﻠﺎ
ﻫﻬﺬﻩ ﻫﻪﻣﻪ. ﻟﻠﺎ ﻫﻬﺬﺎ ﻫﻪ ﺣﺠﻤﺰ.
ﻣﻠﺎ ﻣﻪﻣﻪﻣﻪ ﺣﻤﻠﻪ ﻫ ﻟﻨﺎ ﻣﻤﻤﻪ ـــ
ﻣﻬﻬﺬ : ﻟﻬﻤﺎ ﻣﺘﻬﻬﻨﺎ ﺩﻫﻨﻤﻪ. ﻣﻪﻩ
ﻟﺎ ﺃﻫﺬ ﻫﻪ ﻫﺬﻩ : ﻫﻬﻬﻪﻣ ﺩﻫﻬﺬ ﻛ ﺩﻫﺬ ﻫ
ﻣﻪﻩ ﻣﻤﻪ ﻣﻤﻠﻪﻣ ﻫﻪ : ﻫﻬﺬ ﺩﻫﻪ ﻛ
ﺩﻫﻤﻠﻪ. ﻫﻬﻠﺎ ﺩﻫ ﺩﻫﻬﻪﻩ ﻣﻠﻪ: ﻣﻠﻪ
ﻫﻪﺧﻪﻩ ﻫﻤﻨﺎﻫ ﻫ ﻫﻪﻩ ﻟﻬﻤﻨﻠﻪ:
ﻟﻠﻪ ﻫﻬﺬﻩ ﺩﻫﻨﻪﻫ. ﻣﻠﻪ ﻫﻬﻤﻪ ﻫﻬﻤﻪ.
ﺩﻫﻤﻪ ﻫﻪ ﻣﻠﻪ ﻫ ﻟﻠﻪ ﻫﻪﻩ ﻫﻬﻬﻪ :
ﻣﻪ ﻫﻠﻪﻩ ﻫﻤﻤﺎ ﻫﻬﻬﻪ. ﻫﻪ ﻫﻤﻪ ﻫﻪ
ﻫﻬﻬﻪ : ﻫﻪ ﻫﻠﻬﻪ ﻫﻬﻪﻩ ﻫﻪ ﻫ ﻫﺬﻩ
ﻫﻬﻬﻪ ﺩﻫﻨﻪ : ﻣﻠﻪ ﻫﻠﻠﻪ ﻫﻬﻪﻩ ﻫﻪﻩ.
ﻫﻪﻩ ﻫﻪﻫ ﻫﻪ ﻫﻬﻪ : ﻫﻪﻫﻪ ﻫ ﻫﻬﻪﻩ

ﻟﻠﻪ ﺍﻟﺮﺣﻤﻦ ﺍﻟﺮﺣﻴﻢ ﺍﻟﺤﻤﺪ ﻟﻠﻪ ﺭﺏ ﺍﻟﻌﺎﻟﻤﻴﻦ ﻭﺍﻟﺼﻼﺓ
ﻭﺍﻟﺴﻼﻡ ﻋﻠﻰ ﺳﻴﺪﻧﺎ ﻣﺤﻤﺪ ﻭﻋﻠﻰ ﺁﻟﻪ ﻭﺻﺤﺒﻪ ﺃﺟﻤﻌﻴﻦ ﻭﺑﻌﺪ
ﻓﻘﺪ ﺳﺄﻟﻨﻲ ﺑﻌﺾ ﺍﻟﺨﻼﻥ ﻋﻦ ﺍﻟﻤﺮﺍﺩ ﻣﻦ ﻗﻮﻟﻲ ﻓﻲ ﺍﻟﻤﻘﺪﻣﺔ
ﺍﻟﺘﻲ ﻗﺪﻣﺘﻬﺎ ﻓﻲ ﺍﻟﻜﻼﻡ ﻋﻠﻰ ﺍﻟﻤﻌﺮﻓﺔ ﻭﺍﻟﻌﻠﻢ ﻭﺍﻟﻔﻬﻢ ﻭﺍﻟﻔﺮﻕ
ﺑﻴﻨﻬﺎ ﻭﺑﻴﻦ ﺍﻟﺤﻜﻤﺔ ﻭﺍﻟﻔﻠﺴﻔﺔ ﻭﺍﻟﻔﺮﻕ ﺑﻴﻨﻬﺎ ﻭﺑﻴﻦ ﺍﻟﻌﻠﻢ
ﻭﺍﻟﻔﻬﻢ ﻭﺍﻟﻔﺮﻕ ﺑﻴﻨﻬﺎ ﻭﺑﻴﻦ ﺍﻟﻤﻌﺮﻓﺔ ﻭﺍﻟﻔﺮﻕ ﺑﻴﻨﻬﺎ ﻭﺑﻴﻦ
ﺍﻟﻌﻠﻢ ﻭﺍﻟﻔﺮﻕ ﺑﻴﻨﻬﺎ ﻭﺑﻴﻦ ﺍﻟﻔﻬﻢ ﻭﺍﻟﻔﺮﻕ ﺑﻴﻨﻬﺎ ﻭﺑﻴﻦ ﺍﻟﻤﻌﺮﻓﺔ
ﻭﺍﻟﻔﺮﻕ ﺑﻴﻨﻬﺎ ﻭﺑﻴﻦ ﺍﻟﻌﻠﻢ ﻭﺍﻟﻔﺮﻕ ﺑﻴﻨﻬﺎ ﻭﺑﻴﻦ ﺍﻟﻔﻬﻢ ﻭﺍﻟﻔﺮﻕ
ﺑﻴﻨﻬﺎ ﻭﺑﻴﻦ ﺍﻟﻤﻌﺮﻓﺔ ﻭﺍﻟﻔﺮﻕ ﺑﻴﻨﻬﺎ ﻭﺑﻴﻦ ﺍﻟﻌﻠﻢ ﻭﺍﻟﻔﺮﻕ ﺑﻴﻨﻬﺎ
ﻭﺑﻴﻦ ﺍﻟﻔﻬﻢ ﻭﺍﻟﻔﺮﻕ ﺑﻴﻨﻬﺎ ﻭﺑﻴﻦ ﺍﻟﻤﻌﺮﻓﺔ ﻭﺍﻟﻔﺮﻕ ﺑﻴﻨﻬﺎ ﻭﺑﻴﻦ
ﺍﻟﻌﻠﻢ ﻭﺍﻟﻔﺮﻕ ﺑﻴﻨﻬﺎ ﻭﺑﻴﻦ ﺍﻟﻔﻬﻢ ﻭﺍﻟﻔﺮﻕ ﺑﻴﻨﻬﺎ ﻭﺑﻴﻦ ﺍﻟﻤﻌﺮﻓﺔ
ﻭﺍﻟﻔﺮﻕ ﺑﻴﻨﻬﺎ ﻭﺑﻴﻦ ﺍﻟﻌﻠﻢ ﻭﺍﻟﻔﺮﻕ ﺑﻴﻨﻬﺎ ﻭﺑﻴﻦ ﺍﻟﻔﻬﻢ ﻭﺍﻟﻔﺮﻕ
ﺑﻴﻨﻬﺎ ﻭﺑﻴﻦ ﺍﻟﻤﻌﺮﻓﺔ ﻭﺍﻟﻔﺮﻕ ﺑﻴﻨﻬﺎ ﻭﺑﻴﻦ ﺍﻟﻌﻠﻢ ﻭﺍﻟﻔﺮﻕ ﺑﻴﻨﻬﺎ
ﻭﺑﻴﻦ ﺍﻟﻔﻬﻢ ﻭﺍﻟﻔﺮﻕ ﺑﻴﻨﻬﺎ ﻭﺑﻴﻦ ﺍﻟﻤﻌﺮﻓﺔ ﻭﺍﻟﻔﺮﻕ ﺑﻴﻨﻬﺎ ﻭﺑﻴﻦ
ﺍﻟﻌﻠﻢ ﻭﺍﻟﻔﺮﻕ ﺑﻴﻨﻬﺎ ﻭﺑﻴﻦ ﺍﻟﻔﻬﻢ ﻭﺍﻟﻔﺮﻕ ﺑﻴﻨﻬﺎ ﻭﺑﻴﻦ ﺍﻟﻤﻌﺮﻓﺔ
ﻭﺍﻟﻔﺮﻕ ﺑﻴﻨﻬﺎ ﻭﺑﻴﻦ ﺍﻟﻌﻠﻢ ﻭﺍﻟﻔﺮﻕ ﺑﻴﻨﻬﺎ ﻭﺑﻴﻦ ﺍﻟﻔﻬﻢ ﻭﺍﻟﻔﺮﻕ
ﺑﻴﻨﻬﺎ ﻭﺑﻴﻦ ﺍﻟﻤﻌﺮﻓﺔ ﻭﺍﻟﻔﺮﻕ ﺑﻴﻨﻬﺎ ﻭﺑﻴﻦ ﺍﻟﻌﻠﻢ ﻭﺍﻟﻔﺮﻕ ﺑﻴﻨﻬﺎ
ﻭﺑﻴﻦ ﺍﻟﻔﻬﻢ ﻭﺍﻟﻔﺮﻕ ﺑﻴﻨﻬﺎ ﻭﺑﻴﻦ ﺍﻟﻤﻌﺮﻓﺔ ﻭﺍﻟﻔﺮﻕ ﺑﻴﻨﻬﺎ ﻭﺑﻴﻦ
ﺍﻟﻌﻠﻢ ﻭﺍﻟﻔﺮﻕ ﺑﻴﻨﻬﺎ ﻭﺑﻴﻦ ﺍﻟﻔﻬﻢ ﻭﺍﻟﻔﺮﻕ ﺑﻴﻨﻬﺎ ﻭﺑﻴﻦ ﺍﻟﻤﻌﺮﻓﺔ

ﻭﺍﺫ ﻟﻪ ﻟﺎﻧﻪ ﻟﻪ ﺩﻱ : ﺩﺑﻨﺎ ﺣﻠﻪ ﻟﻪ ﻣﻪﺩﻩ
ﺩﻩ ﺣﻨﺪ ﺩﺍﺫ ﺩﻩ : ﻟﻠﺘﺎ ﻭﻟﻤﻪﺗﻪ .
ﻫﻪﻩ ﺩﻣﺪ ﻛﻤﺪﻧﺎ : ﻟﺤﻨﺪ ﻣﻠﻪ
ﺧﻤﻠﻨﻪ ﻭ ﻫﻪﻩ ﻫﻪ ﻣﺴﺐ ﺣﻨﺎ : ﺣﻤﻤﻨﺎ
ﺩﺩﻤﻨﺎ . ﻣﻠﻪ ﻫﻨﺎﺣﻤﻪ ﻣﻊ ﻟﻪ : ﻫﻤﻪ
ﻫﻤﻪ ﻟﻤﻨﺪﻩ ﻭ ﺩﻳﻠﻤﻊ ﺩﻩ ﻫﻨﻤﻪ :
ﺩﻩ ﺣﻨﺪ ﻫﻤﻨﺪﻩ . ﻣﻠﻪ ﺩﺣﻨﻪ
ﺩﻩﻩﺳﻪ : ﻟﻪ ﻫﻤﻤﺪ ﻟﻨﻪ ﻭ ﺣﻤﻨﻨﻪ
ﻧﻪ ﻟﻪ : ﻫﻪ ﻫﻪ ﺩﻟﻴﻪ ﻣﻨﻊ . ﻫﻨﻪ ﻟﻪﺩﻩ
ﻫﻨﻪ : ﺣﻤﻨﻪ ﻫﻪ ﻫﻤﻤﻨﻪ . ﻫﻨﻪ ﻟﻪﻨﻪ
ﻟﻨﻪ : ﻣﻨﻊ ﻟﻪ ﻟﻤﻤﻪ . ﻟﻪ ﻫﻤﻪ
ﻟﻤﻤﻪ ﺩﻣﻪ . ﺩﻩﻩ ﻟﻪ ﻫﻊ ﻟﻪ ﻫﻪﻩ
ﻟﻪ ﻟﻪﺧﻊ ﺩﻊ : ﻫﻪﻤﻪ ﺩﺣﻨﻪ .
ﻟﻠﻪ ﻟﻪ ﻫﻊ ﺩﻳﻤﻪ . ﻫﻨﻪ ﻫﻨﻪ
ﻫﻪ ﻭ ﻫﻤﻤﻪ ﻫﻨﻪ ﻫﻪ : ﻟﻪ ﻣﻪﻩ
ﻫﻪ ﻧﻪ ﻫﻪ ﻣﻪﻟﻪ . ﻫﻪ ﻫﻪ ﻫﻤﻪ ﻫﻪﻨﻪ .
ﻫﻪﻩﻩ ﻫﻠﻪ ﻫﻪﻤﻪ ﻭ ﻫﻪﻨﻪ ﻫﻪ
ﻫﻨﻪ . ﻣﻠﻪ ﻫﻨﻤﻪ ﻫﻨﻪ . ﻫﻪﻩ ﻫﻠﻪ
ﻟﻪﻩﻩﻨﻪ . ﻫﻪﻪ ﻫﻤﻨﻪ ﻫﻨﻪ ﻫﻪﻨﻪ
ﻫﻨﻤﻪ : ﻫﻪ ﻫﻪ ﻫﻨﻪ ﻟﻪ ﻫﻪ . ﻫﻨﻪ
ﻫﻪﻩ ﻫﻨﻪ : ﻫﻪ ﻫﻨﻪ ﻫﻪ ﻫﻨﻪ ﻫﻨﻪ ﻫﻨﻪ
ﻫﻪﻩ ﻫﻪﻩ ﻫﻪﻩ : ﻫﻨﻪ ﻫﻠﻪ ﻫﻪ ﻫﻪﻩ .
ﻫﻪ ﻫﻪ ﻫﻨﻪ ﻫﻪ : ﻫﻪﻨﻪ ﻫﻨﻪﻨﻪ ﻫﻨﻪ ﻫﻨﻪ
ﻫﻪ ﻫﻠﻪ ﻫﻪﻩﻩ ﻫﻨﻪ : ﻫﻨﻪ ﻫﻨﻪ ﻫﻪ ﻫﻪ

ﻣﺤﻤﺪ ﺑﻦ ﻋﺒﺪ ﷲ ﺑﻦ ﺍﻟﺤﺴﻴﻦ ﺑﻦ ﻋﻠﻲ ﺑﻦ ﺍﻟﺤﺴﻴﻦ ﺑﻦ ﻋﻠﻲ ﺑﻦ ﺃﺑﻲ ﻃﺎﻟﺐ ﻭﻓﺎﻃﻤﺔ ﺑﻨﺖ ﺭﺳﻮﻝ ﷲ ﺻﻠﻰ ﷲ ﻋﻠﻴﻪ ﻭﺳﻠﻢ ﻭﻫﻮ ﻳﻮﻣﺌﺬ ﺷﺎﺏ ﻭﻟﻪ ﻭﻓﺮﺓ ﻭﻟﻤﺔ ﻭﻋﻠﻴﻪ ﺣﻠﺔ ﻗﺪ ﺍﺳﺘﻌﻤﻠﻬﺎ ﻭﻗﺪ ﺍﺳﺘﻌﻤﻞ ﺍﻟﻄﻴﺐ

ڕەشا ئەر بڕۆم ؛ ئەڵێ هەڤێ بەختێ
دایکا من : ئەز ئەڵێم . هەتا ئەز
بمرم ئەز ناچم ؛ ئەگەر تو ژنێ
بدەی ئەز ئێدی ناچم بۆ ڤێرێ .

ڕەشا بابێ خۆی : هەتا ئەز
ماڵێ دایکا من ؛ ئەز ناچم
ڕەشا بابێ خۆی : ئەگەر تو ژنێ
ناگرێ ئەز ناچم بۆ ڤێرێ .
ڕەشا بابێ خۆی : ئەگەر تو
ناچی ئەز ژنێ ناگرم . ئەڵێ
ڕەشا بابێ خۆی : ئەز ناچم
ئەڵێ ڕەشا بابێ خۆی : ئەز
ناچم . ئەڵێ ڕەشا بابێ خۆی

ܡܢ ܕܐܝܬ ܠܗ ܒܪ ܐܢܫ ܕܢܫܬܘܩ ܠܗ ܒܫܘܠ ܕܐܝܬ ܠܗ ܒܪ ܐܢܫ ܕܢܫܬܘܩ ܠܗ ܒܫܘܠ

ڕەحمەتی خوا لەسەر ئەو: ئەوەی کە ئەم
بەندەی خۆی ڕزگار کرد: لە ئاگری دۆزەخ.
ئەو ئاگرەی کە هەرگیز: کۆتایی نایەت
لەسەر ئەو کەسانەی: کە بەدکاری دەکەن
لە زەوی. ئەو ئاگرەی کە: هەرگیز
ناکوژێتەوە

ܒܫܡܐ ܕܐܒ ܘܒܪܐ ܘܪܘܚܐ ܩܕܝܫܐ ܚܕ ܐܠܗܐ ܡܪܝ ܟܠ ܒܪܝܬܐ ܘܟܠ ܚܝܠ ܘܟܠ ܫܘܠܛܢ ܘܟܠ ܫܘܠܛܢ ܘܟܠ ܫܘܠܛܢ

ﻭﺍﻟﻠﻪ ﺍﻟﻤﻮﻓﻖ ﻟﻠﺼﻮﺍﺏ ﻭﺍﻟﻤﻌﻴﻦ ﻋﻠﻰ ﺍﻟﺨﻴﺮ ﻭﺍﻟﺜﻮﺍﺏ ﻭﺻﻠﻰ ﺍﻟﻠﻪ ﻋﻠﻰ ﺳﻴﺪﻧﺎ ﻣﺤﻤﺪ ﻭﺁﻟﻪ ﻭﺻﺤﺒﻪ ﻭﺳﻠﻢ ﺗﺴﻠﻴﻤﺎ ﻛﺜﻴﺮﺍ ﻭﺣﺴﺒﻨﺎ ﺍﻟﻠﻪ ﻭﻧﻌﻢ ﺍﻟﻮﻛﻴﻞ ﻭﻻ ﺣﻮﻝ ﻭﻻ ﻗﻮﺓ ﺇﻻ ﺑﺎﻟﻠﻪ ﺍﻟﻌﻠﻲ ﺍﻟﻌﻈﻴﻢ ﻭﺍﻟﺤﻤﺪ ﻟﻠﻪ ﺭﺏ ﺍﻟﻌﺎﻟﻤﻴﻦ

ڕێگەی ئەوەی ئەو بەڵێنی پێدا ئەوەی
بەڵێنی بە ئێمە هەبوو ژیانی هەتاهەتایی.
ئەمانەم بۆ نووسیوون دەربارەی ئەوانەی
هەوڵ دەدەن فریوتان بدەن.
بەڵام ئەو چەسپاوەی کە ئێوەی لێ وەرگرتووە
لە ئێوەدا دەمێنێتەوە، ئیتر پێویستتان بە
هیچ کەسێک نییە فێرتان بکات.
بەڵکو وەک ئەو چەسپاوە هەموو شتێک فێرتان
دەکات، ئەوە ڕاستە و هیچ درۆیەک تێدا نییە،
هەروەک چۆن فێرتان کردووە، لە ئەودا
بمێننەوە.
ئێستا منداڵانی خۆشەویست، لە ئەودا
بمێننەوە، تا کاتێک دێتەوە ئێمە
دڵنیا بین و لە کاتی هاتنەوەیدا
شەرمەزار نەبین لە بەردەمیدا.
ئەگەر دەزانن ئەو ڕاستودروستە، ئەوا
دەزانن هەر کەسێک ڕاستودروستی
ئەنجام بدات لە ئەودا لە دایک بووە.
سەیرکەن چ خۆشەویستییەکی گەورەی
پێبەخشیووین باوک کە پێی دەڵێن
منداڵانی خودا، ئێمەش هەروا
هەین. هۆکاری ئەوەی جیهان
نایناسێت ئێمە ئەوەیە کە
نایناسێت.
ئێستا خۆشەویستان، ئێمە منداڵانی
خودا هەین، بەڵام هێشتا ئەوە
دەرنەکەوتووە کە چی دەبین.
دەزانین کاتێک دەرکەوێت
وەک ئەو دەبین، چونکە
وەک خۆی دەیبینین.
هەر کەسێک ئەم هیوایەی هەبێت
بە ئەو خۆی پاک ڕادەگرێت،
هەروەک چۆن ئەو پاکە.

ܐܢܐ ܗܘ ܕܐܡܪ ܠܟ ܕܐܬ ܒܪ ܐܢܫ ܐܢܐ ܗܘ ܕܐܡܪ ܠܟ ܕܐܬ ܒܪ ܐܢܫ

ܘܐܢ ܠܐ ܡܫܟܚ ܒܗ ܡܕܡ ܕܢܫܬܡܫ ܒܗ ܒܫܒܬܐ ܐܘ ܒܝܘܡ ܛܒ ܐܘ ܒܫܐܪ ܝܘܡܐ ܕܒܛܠ ܒܗ ܡܕܡ ܡܢ ܥܒܕܐ ܕܐܝܬ ܒܗ ܢܫܡܬܐ ܐܘ ܒܗܡܬܐ ܐܘ ܒܥܘܦܐ ܐܘ ܒܐܢܫܐ ܐܘ ܒܒܪ ܐܢܫܐ ܐܘ ܒܒܪ ܒܗܡܬܐ ܐܘ ܒܒܪ ܥܘܦܐ ܐܘ ܒܒܪ ܓܒܪܐ ܐܘ ܒܒܪ ܐܬܬܐ ܐܘ ܒܒܪ ܥܒܕ ܐܘ ܒܒܪ ܐܡܬܐ ܐܘ ܒܒܪ ܛܠܝܐ ܐܘ ܒܒܪ ܥܓܠܐ ܐܘ ܒܒܪ ܚܡܪܐ ܐܘ ܒܒܪ ܟܠ ܒܥܝܪ ܕܐܝܬ ܒܗ ܢܫܡܬܐ ܕܚܝܐ ܕܠܐ ܢܐܟܠ ܐܢ ܐܝܬ ܒܗ ܕܡ ܐܘ

ܐܝܟ ܕܐܢ ܐܝܬ ܒܗ ܡܕܡ ܕܫܘܝ ܠܐ ܢܗܘܐ ܒܗ ܐܠܐ ܚܕ ܒܠܚܘܕ ܐܘ ܬܪܝܢ ܐܘ ܬܠܬܐ ܐܘ ܐܪܒܥܐ ܐܘ ܚܡܫܐ ܐܘ ܫܬܐ ܐܘ ܫܒܥܐ ܐܘ ܬܡܢܝܐ ܐܘ ܬܫܥܐ ܐܘ ܥܣܪܐ ܐܘ ܥܣܪܝܢ ܐܘ ܬܠܬܝܢ ܐܘ ܡܐܐ ܐܘ ܐܠܦ ܐܘ ܪܒܘ ܐܠܦ ܐܘ ܪܒܘ ܪܒܘ ܐܠܦ ܐܘ ܟܡܐ ܕ

ﺍﻧﺴﺎﻥ ﺭﺍ ﺩﺭ ﺍﻳﻦ ﺟﻬﺎﻥ ﺳﻪ ﺣﺎﻟﺖ ﺍﺳﺖ ﻳﻜﻰ ﺣﺎﻟﺖ ﻛﻮﺩﻛﻰ ﻭ ﺩﻳﮕﺮ ﺣﺎﻟﺖ ﺟﻮﺍﻧﻰ ﻭ ﺳﻴﻢ ﺣﺎﻟﺖ ﭘﻴﺮﻯ ﻭ ﻫﺮ ﺳﻪ ﺣﺎﻟﺖ ﺭﺍ ﺩﺭ ﺍﻳﻦ ﺑﻴﺖ ﺑﻴﺎﻥ ﻛﺮﺩﻩ ﺷﺪ

ﺑﻴﺖ

ﺳﻪ ﺣﺎﻟﺖ ﺍﻧﺪ ﻣﺮ ﺍﻧﺴﺎﻥ ﺭﺍ ﻛﻮﺩﻛﻰ ﻭ ﺟﻮﺍﻧﻰ ﻭ ﭘﻴﺮﻯ

ﺍﻳﻦ ﺳﻪ ﺣﺎﻟﺖ ﺭﺍ ﺑﺎ ﺩﻟﻴﻞ ﺑﺎﺯ ﻣﻰ ﻧﻤﺎﻳﻢ ﺗﺎ ﺑﺪﺍﻧﻰ ﻛﻪ ﺍﻳﻦ ﺳﻪ ﺣﺎﻟﺖ ﺍﺯ ﻛﺠﺎ ﻣﻰ ﺁﻳﺪ ﻭ ﺑﻪ ﻛﺠﺎ ﻣﻰ ﺭﻭﺩ ﻭ ﺩﺭ ﻛﺪﺍﻡ ﺣﺎﻟﺖ ﺍﻭ ﺭﺍ ﺑﻘﺎ ﺍﺳﺖ ﻭ ﺩﺭ ﻛﺪﺍﻡ ﺣﺎﻟﺖ ﺍﻭ ﺭﺍ ﻓﻨﺎ ﺍﺳﺖ ﻭ ﺩﺭ ﻛﺪﺍﻡ ﺣﺎﻟﺖ ﺍﻭ ﺭﺍ ﺑﻘﺎ ﺑﻌﺪ ﺍﺯ ﻓﻨﺎ ﺍﺳﺖ ﻭ ﺩﺭ ﻛﺪﺍﻡ ﺣﺎﻟﺖ ﺍﻭ ﺭﺍ ﻓﻨﺎ ﺑﻌﺪ ﺍﺯ ﺑﻘﺎ ﺍﺳﺖ ﻭ ﺩﺭ ﻛﺪﺍﻡ ﺣﺎﻟﺖ ﺍﻭ ﺭﺍ ﻫﻢ ﺑﻘﺎ ﺍﺳﺖ ﻭ ﻫﻢ ﻓﻨﺎ ﺍﺳﺖ ﻭ ﺩﺭ ﻛﺪﺍﻡ ﺣﺎﻟﺖ ﺍﻭ ﺭﺍ ﻧﻪ ﺑﻘﺎ ﺍﺳﺖ ﻭ ﻧﻪ ﻓﻨﺎ ﺍﺳﺖ ﻭ

ܐܝܟ ܕܐܡܪ ܡܪܝ ܒܫܥܬܐ ܕܐܬܐ ܠܡܫܝܚܐ ܠܡܐ ܫܒܩܬܢܝ ܐܠܗܝ ܐܠܗܝ ܗܕܐ ܐܝܬ ܠܗ ܠܡܫܝܚܐ ܒܪ ܐܠܗܐ ܐܝ ܠܐ ܐܝ ܐܢ ܠܐ ܐܝ ܐܝ ܐܢ ܠܐ ܐܝ ܐܝ ܐܢ ܠܐ ܐܝ

ڪ

ڕاوێژ هەڵبژاردەی بەرهەمی هونەرییە

ﻣﺎﺭ ﺍﻳﻮﺣﻨﺎ ﺍﻟﺤﺒﻴﺲ ﻭﺍﻟﻤﻌﻤﺪﺍﻥ ﻭﺍﻟﻤﺘﻮﺳﻂ ﻭﺍﻟﻤﺘﻮﺳﻂ ﻭﺍﻟﻤﺘﻮﺳﻂ

ܐܝܟ ܕ ܫܠܡܐ ܥܡ ܒܢܝ ܒܢܝ ܐܝܟ ܕ ܐܢ ܐܬ ܐܢ ܐܬ ܐܢ ܐܬ

ܕܗܝ ܒܚܕ ܕܫܠܝܫ ܠܗ ܕܒܠܝ ܗܘ ܡܠ ܕܒܕܝ ܠܗ:
ܕܗܝ ܕܒܕܝܢ ܟܒܚܕ ܕܗܝ ܠܒ ܫܡܥ:
ܕܒܡܕܝܢ ܒܚܕ ܕܗܝ ܐܒܗ ܒܗ ܕ ܫܡܥ:
ܕܗܝ ܕܒܕܝܢ ܕܡ ܕܒܫ ܒܗ ܡܠܟ:
ܗܘ ܐܡܪ ܠܗ ܡܢ ܟܠ ܕܒܕ ܠܫ:
ܟ ܐܡܪ ܠܗ ܒܫ ܐܡܪ ܒܚܕ ܫܒܥ:
ܠܐ ܕܒܕ ܒܚܕ ܫܒܥ ܒܗ ܐܡܪ:
ܕܡܢ ܒܚܕ ܠܐ ܫܒܥ ܒܗ ܐܡܪ:

ܕܒܕ ܐܡܪ ܠܫܒܥ ܒܗ ܕܒܕ ܒܚܕ ܫܒܥ:
ܫܒܥ ܕܒܕ ܐܡܪ ܠܗ ܕܒܕ ܒܚܕ ܫܒܥ:
ܒܚܕ ܐܡܪ ܒܗ ܫܒܥ ܕܒܕ ܐܡܪ ܠܗ:
ܠܐ ܕܒܕ ܐܡܪ ܠܗ ܒܚܕ ܫܒܥ:
ܡܢ ܒܚܕ ܫܒܥ ܕܒܕ ܐܡܪ ܠܗ:
ܕܒܕ ܐܡܪ ܠܗ ܒܚܕ ܫܒܥ ܒܗ ܐܡܪ:
ܟ ܐܡܪ ܠܗ ܡܢ ܟܠ ܕܒܕ ܠܫ:
ܗܘ ܐܡܪ ܠܗ ܒܫ ܐܡܪ ܒܚܕ ܫܒܥ:
ܕܗܝ ܕܒܕܝܢ ܒܚܕ ܫܒܥ ܒܗ ܐܡܪ:
ܕܗܝ ܕܒܕܝܢ ܟܒܚܕ ܕܗܝ ܠܒ ܫܡܥ:
ܕܗܝ ܒܚܕ ܕܫܠܝܫ ܠܗ ܕܒܠܝ ܗܘ ܡܠ ܕܒܕ ܠܗ:

ﺩﺣﺴﻠﻤﻪ ﺳﻪ ﺩﻫﺎ ﺩﻫﺬﻩ ﺳﻠﻤﻪ ﴿
ﺭﻩ ﻟﻪ ﺩﻫﺎ ﻫﺬﺍ ﺩﺣﻤﻪ ﻫﺬﻩ ﻫﻪ:
ﺩﻫﻠﻪ ﻫﻤﻪ ﻫﺬﻩ ﻫﺬﻩ ﻫﺬﺍ ﻫﻨﻨﻪ ﴿
ﻫﻪ ﺳﻨﻪ ﻫﻪ ﻫﻠﻪ ﻫﻬﺬﻩ ﻫﻨﺎ ﻫﻨﻪ:
ﻫﻪ ﻫﻪ ﻫﻠﻪ ﺩﻫﺎ ﺳﻪ ﻫﺬﻩ ﻫﻪ ﴿
ﻫﻪ ﻫﻬﻠﻪ ﻫﻪ ﻟﻪ ﻫﻬﻠﻪ ﻫﺎﺩﺍ ﻫﻬﻪ:
ﻫﻨﺎ ﻫﻬﺬ ﻟﻪ ﺩﻫﺎ ﺩﺍﺍ ﻫﻪ ﻫﻪ ﻫﻨﻪ ﴿
ﻫﺬﻩ ﻫﺬﺍ ﺩﻫﻪ ﻫﻪ ﻫﻠﻪ ﻫﻬﻪ:
ﻫﻬﻪ ﻫﻬﺬﺍ ﻫﻪ ﻫﻪ ﻫﻬﻠﻪ ﻫﻪ ﻫﻪ ﴿
ﻫﻪ ﻫﻬﺬﺍ ﻫﻪ ﻫﻪ ﻫﻬﻠﻪ ﻫﻪ ﻫﻪ:
ﻫﻪ ﻫﻬﺬﺍ ﻫﻪ ﻫﻪ ﻫﻬﻠﻪ ﻫﻪ ﻫﻪ ﴿
ﻫﻪ ﻫﻬﺬﺍ ﻫﻪ ﻫﻪ ﻫﻬﻠﻪ ﻫﻪ ﻫﻪ:
ﻫﻪ ﻫﻬﺬﺍ ﻫﻪ ﻫﻪ ﻫﻬﻠﻪ ﻫﻪ ﻫﻪ ﴿
ﻫﻪ ﻫﻬﺬﺍ ﻫﻪ ﻫﻪ ﻫﻬﻠﻪ ﻫﻪ ﻫﻪ:
ﻫﻪ ﻫﻬﺬﺍ ﻫﻪ ﻫﻪ ﻫﻬﻠﻪ ﻫﻪ ﻫﻪ ﴿
ﻫﻪ ﻫﻬﺬﺍ ﻫﻪ ﻫﻪ ﻫﻬﻠﻪ ﻫﻪ ﻫﻪ:
ﻫﻪ ﻫﻬﺬﺍ ﻫﻪ ﻫﻪ ﻫﻬﻠﻪ ﻫﻪ ﻫﻪ ﴿
ﻫﻪ ﻫﻬﺬﺍ ﻫﻪ ﻫﻪ ﻫﻬﻠﻪ ﻫﻪ ﻫﻪ:
ﻫﻪ ﻫﻬﺬﺍ ﻫﻪ ﻫﻪ ﻫﻬﻠﻪ ﻫﻪ ﻫﻪ ﴿
ﻫﻪ ﻫﻬﺬﺍ ﻫﻪ ﻫﻪ ﻫﻬﻠﻪ ﻫﻪ ﻫﻪ:
ﻫﻪ ﻫﻬﺬﺍ ﻫﻪ ﻫﻪ ﻫﻬﻠﻪ ﻫﻪ ﻫﻪ ﴿
ﻫﻪ ﻫﻬﺬﺍ ﻫﻪ ﻫﻪ ﻫﻬﻠﻪ ﻫﻪ ﻫﻪ:

ﻭﺍﻟﻠﻪ ﺍﻋﻠﻢ ﺑﺎﻟﺼﻮﺍﺏ ﻭﺍﻟﻴﻪ ﺍﻟﻤﺮﺟﻊ ﻭﺍﻟﻤﺎﺏ ﻭﺻﻠﻰ ﺍﻟﻠﻪ ﻋﻠﻰ ﺳﻴﺪﻧﺎ ﻣﺤﻤﺪ ﻭﺍﻟﻪ ﻭﺻﺤﺒﻪ ﻭﺳﻠﻢ ﺗﺴﻠﻴﻤﺎ ﻛﺜﻴﺮﺍ ﻛﺘﺒﻪ ﺍﻟﻔﻘﻴﺮ ﺍﻟﻰ ﺭﺣﻤﺔ ﺭﺑﻪ ﺍﻟﻐﻨﻲ ﻣﺤﻤﺪ ﺑﻦ ﺍﺑﺮﺍﻫﻴﻢ ﺍﻟﻤﻠﻘﺐ ﺑﺎﻟﺴﻨﻮﺳﻲ ﻋﻔﻰ ﺍﻟﻠﻪ ﻋﻨﻪ ﻭﻋﻦ ﻭﺍﻟﺪﻳﻪ ﻭﻣﺸﺎﻳﺨﻪ ﻭﺟﻤﻴﻊ ﺍﻟﻤﺴﻠﻤﻴﻦ ﺁﻣﻴﻦ ﺁﻣﻴﻦ ﺁﻣﻴﻦ ﻭﺍﻟﺤﻤﺪ ﻟﻠﻪ ﺭﺏ ﺍﻟﻌﺎﻟﻤﻴﻦ

ڈچلھسا ڈے ەڈلا ھحلہ سحہ ۱ا ھذا:
۸۷ ڈحذس صڈہ قذہ ھلحا حڈ ۱لاڈ لا:
ەحہ خسحمسا ڈحہ ۱ھذ۱ لا ۱ھتہ صسہ
مھ حہ ۸۷ حہ ۱حتہس ۱ہتہ ۱ا ەذہ لھذ.
مھڈ لا ۱ھلھ حہ ۸۷ ۱ھذ۱ سحتہس ھلح ؟
ذد سلاھسا ڈہ۱ لہھ ڈھذ ھحتحہ:
ھذد لھلہ ڈ۱ لہ ہحد سلحسا ڈہ۱ ؟
۱ھذ لہ ڈے ڈ۱ لا سہ۸ حسلحسا ھھح.
ھلا ۸لا ڈہ۸۱ ھھح لد ذحہ ؟
ھے ۱۸حملہ ڈقذہ ھلحا حھ لحلہ:
مد قذس۸ ۱ھلذ۱ حتح ۱۸ل۱ حسہ ؟
قذ ۱ھ۱ ھھھ لذد سلاھسا ھھح ۱ھذ.
۸لا۸ ھلا ۸لا ھھح ۸ے ھ۱ذ لا۱ لا
ەلا۸ ۸لا ھھح ھھد ذحہ ھذہ.
مللا ذد ھسھا لد قذس۸ ۱ھلد ۱ھھھ؛
ھھ ھلا۸ ے ۸لا۸ ھھح ۱ھ۱ حسہ ۱لا۱ ھ:
ڈقذہ ھلحا ھحڈ ھحہ۸ لھلھ حڈھ۸ھ
ھحہ حڈھ۸ھ ۱۸ذ۱ ہے قذہ ھلحا.
۱۸ھ ۱ھ۱ لذد سلاھسا ۱لذد ححہ؛
لتحسا ذحا ۱ھھد حلھھ ھہ ھڈھسا:
ھھڈ ہے ھھا لہڈت قذہ ۱لحا لھھھ؛
لھھ ہے ذحا ڈسلاھسا ۱ھڈ لد ذد ھسھا.
ھ۱ھ قذ ھھھ ڈقذ سلھھ ھھحا ۱ھ۱؛
ەلا۸ ۸ذا۸ حتح ۱۸ ۱ا سلحا قذہ ھلحا.

ولحل حتى نحن نحفظ له حق الصبر له ؛
له فعل له بمعصم كلحظ من عدمنا .
ولسلسة معا بمعكوه ولحل عد في عطا ؛
حتى عمد فعله ولحل عند ولاد لمعه .
وسلك نسلاه ولد عبد عدمه حتى قلل ؛
عمد فعله سلحل نسله وسلك وحفظ .
متعده وسلك وهد عمد ولاد معه سلحل ؛
حبا في معه وهذ لفعله لحل هذ ولاد .
وحلك هذا ولاد بكل علحل لحلحه ؛
قلل في معمد فعله ولحل وعد لمعه .
وحسلحل سلمه عد حاد ولاد عد في نعمه ؛
ولاد في لهم بكل عمد لهم عمتهم .
وهد عكنه حسه ولاد معمد قتل حمدنا ؛
معمد عمد ولاد تكل حاذم وهد مسلم .
وحلد ولاد لعمتهم ول ولاد في حـــه ؛
مع وهحلد هف عمتهم في مسلمهم .
حق حساه هو عدهه معمتن هف ؛
معمد ولاد في وعمد له وسلسلحل .
وهو عمد عكل هلص حمد عما وقتل عمتهم ؛
وسلمه وبعد في حاذم عمد ولاد تهم .
وهلك قتلنه متعنك هو لذمنا وعمنا ؛
حلد في عمل صكنهه لعمتهم .
وعمد حساه هو عدهه ول ولاد لك ؛
عذمه لتعمل ولحلنا وسلمه .

ملا زند حدوم بحد دبلا كذا لسلقة
بعد معه ه نه سلما دسوم حلحد .
ملاله عقد دحلما دخذ دسه لكذه
عدد دم هذ معد عدد معنى .
عدد عدد بعد دحم هذ حد حلقه
معد هذ معد عدد دعدد هذ .
عدد عدد بد دهذ حدد لكد حلد هذ
حد عدد معد دحدم معد .
دحمد لمعد بعد مه معدد حلد
حلد دم دعلد عدد عدد هذ

ﻣﻠﻜﻴﺎ ﺧﻠﻖ ﻫﺬﺍ ﺍﻟﻌﺎﻟﻢ ﺍﻟﺬﻱ ﻧﺤﻦ ﻓﻴﻪ ﻭﺍﻟﺬﻱ ﻗﺒﻠﻪ ﻭﺍﻟﺬﻱ ﺑﻌﺪﻩ ﻭﺍﻟﺬﻱ ﻻ ﻳﺤﺼﻰ ﻭﻻ ﻳﻌﺪ ﻭﻻ ﻳﺤﺪ ﻭﻻ ﻳﺴﺘﻘﺼﻰ ﻭﻻ ﻳﺴﺘﻘﺮﺃ ﻭﻻ ﻳﺴﺘﻘﺮﻯ ﻭﻻ ﻳﺴﺘﻘﺮﺭ

ܡܢ ܕܐܝܟ ܕܐܡܪ ܐܢܐ ܠܟ ܒܪ ܐܢܫܐ ܕܢܬܠ ܠܗ ܡܠܟܘܬܐ ܕܫܡܝܐ ܘܐܪܥܐ ܘܟܠ ܥܡܡܐ ܘܠܫܢܝ ܢܦܠܚܘܢ ܠܗ ܘܫܘܠܛܢܗ ܫܘܠܛܢ ܥܠܡܝܢ ܕܠܐ ܢܥܕܐ ܘܡܠܟܘܬܗ ܕܠܐ ܢܬܚܒܠ ܘ

ﻭﺍﻟﻤﺎﺀ ﻭﺍﻟﺴﻤﺎﺀ ﻭﺍﻟﻜﻞ ﻭﺍﻟﺠﻤﻴﻊ ﻭﺍﻟﺪﻫﺮ ﻭﺍﻟﺰﻣﺎﻥ ﻭﺍﻟﺴﻨﻴﻦ ﻭﺍﻟﺸﻬﻮﺭ ﻭﺍﻟﺴﺎﻋﺎﺕ ﻭﺍﻟﻠﻴﻞ ﻭﺍﻟﻨﻬﺎﺭ ﻭﺍﻟﻨﻮﺭ ﻭﺍﻟﻈﻠﻤﺔ ﻭﺍﻟﺒﺮﺩ ﻭﺍﻟﺤﺮ ﻭﺍﻟﺜﻠﺞ ﻭﺍﻟﻨﺪﻯ ﻭﺍﻟﻤﻄﺮ ﻭﺍﻟﺮﻳﺎﺡ ﻭﺍﻟﺒﺮﻕ ﻭﺍﻟﺮﻋﺪ ﻭﺍﻟﺴﺤﺎﺏ ﻭﺍﻟﻀﺒﺎﺏ ﻭﺍﻟﺴﺤﺎﺏ ﻭﺍﻟﺠﻠﻴﺪ ﻭﺍﻟﺼﻘﻴﻊ ﻭﺍﻟﺤﺮ ﻭﺍﻟﻘﻴﻆ ﻭﺍﻟﺼﻴﻒ ﻭﺍﻟﺨﺮﻳﻒ ﻭﺍﻟﺸﺘﺎ ﻭﺍﻟﺮﺑﻴﻊ ﻭﺍﻟﻨﺒﺎﺕ ﻭﺍﻟﺤﺸﻴﺶ ﻭﺍﻟﺸﺠﺮ ﻭﺍﻟﺜﻤﺮ ﻭﺍﻟﺒﺤﺮ ﻭﺍﻟﻨﻬﺮ ﻭﺍﻟﻌﻴﻦ ﻭﺍﻟﺒﺌﺮ ﻭﺍﻟﺤﻴﻮﺍﻥ ﻭﺍﻟﻄﻴﺮ ﻭﺍﻟﺴﻤﻚ ﻭﺍﻟﺪﻭﺍﺏ ﻭﺍﻟﻮﺣﺶ ﻭﺍﻟﺒﻬﺎﺋﻢ ﻭﺍﻟﺴﺒﺎﻉ ﻭﺍﻟﻬﻮﺍﻡ ﻭﺍﻟﺤﺸﺮﺍﺕ ﻭﺍﻟﺪﻭﺩ ﻭﺍﻟﻌﻘﺎﺭﺏ ﻭﺍﻟﺤﻴﺎﺕ ﻭﺍﻟﺴﺒﺎﻉ ﻭﺍﻟﻌﻘﺎﺏ ﻭﺍﻟﺒﻮﻡ ﻭﺍﻟﻐﺮﺍﺏ ﻭﺍﻟﺤﺠﻞ ﻭﺍﻟﻌﺼﺎﻓﻴﺮ ﻭﺍﻟﺤﻤﺎﻡ ﻭﺍﻟﻘﻄﺎ ﻭﺍﻟﺪﺟﺎﺝ ﻭﺍﻟﺒﻂ ﻭﺍﻟﺒﺸﺮ ﻭﺍﻟﻨﺎﺱ ﻭﺍﻟﺮﺟﺎﻝ ﻭﺍﻟﻨﺴﺎﺀ ﻭﺍﻟﺼﺒﻴﺎﻥ ﻭﺍﻟﺒﻨﺎﺕ ﻭﺍﻟﻌﺒﻴﺪ ﻭﺍﻟﺠﻮﺍﺭﻱ ﻭﺍﻟﺴﺎﺩﺓ ﻭﺍﻟﻤﻠﻮﻙ ﻭﺍﻟﺮﻋﻴﺔ ﻭﺍﻟﺮﻋﺎﺓ ﻭﺍﻟﺠﻨﻮﺩ ﻭﺍﻟﻤﺤﺎﺭﺑﻮﻥ ﻭﺍﻟﻤﺴﺎﻟﻤﻮﻥ

ܗܘ ܕܐܡܪ ܕܡܫܝܚܐ ܒܥܝ ܡܠܟܘܬܐ ܕܫܡܝܐ ܀
ܠܐ ܡܫܡܫ ܡܫܡܫܢܐ ܕܐܠܗܐ ܒܡܕ ܕܐܢ
ܐܦ ܒܝܕ ܒܥܠ ܠܢ ܒܠ ܡܫܡ ܕܒܥܠ ܀
ܡܫܡܫ ܕܝ ܒܠ ܐܢ ܕܡܫܡܫ ܀
ܟܠܫ ܗܢܐ ܕܡܠܟ ܫܠ ܠܒܫܪ ܗܘ ܀
ܐܫܟ ܐܦ ܗܘ ܠܒܫܪ ܕܟܠܝܢ ܀
ܗܘ ܕܡܫܡ ܟܠ ܫܒ ܗܢ ܕܐܡܪ ܀
ܠܡܐ ܐܢ ܫܡܥ ܗܘܐ ܕܡܫ ܀
ܗܘ ܕܡܫܡ ܟܠ ܫܒ ܗܢ ܕܐܡܪ ܀
ܕܐܡܪ ܗܘ ܕܡܫܝܚܐ ܒܥܝ ܡܠܟܘܬܐ ܕܫܡܝܐ ܀
ܟܕ ܐܬܐ ܗܘ ܕܡܫ ܐܢ ܕܡܫ ܀
ܡܠܐ ܐܢ ܫܡܥ ܗܘܐ ܕܡܫ ܀
ܕܐܡܪ ܗܘ ܕܡܫܝܚܐ ܒܥܝ ܡܠܟܘܬܐ ܕܫܡܝܐ ܀
ܐܬܐ ܗܘ ܕܡܫ ܐܢ ܕܡܫ ܀
ܐܢ ܕܐܡܪ

ﻭﻗﺎﻝ ﺍﻟﻠﻪ ﺗﻌﺎﻟﻰ ﻭﺗﻘﺪﺱ ﻭﺍﺫﻛﺮ ﻳﺎ ﻣﺤﻤﺪ ﻟﻘﻮﻣﻚ ﻗﺼﺔ ﺍﻟﺴﻔﻴﻨﺔ ﻭﻣﺎ ﺟﺮﻯ ﻟﻨﻮﺡ ﻣﻊ ﻗﻮﻣﻪ ﻭﻣﺎ ﺟﺮﻯ ﻟﻘﻮﻣﻪ ﻣﻌﻪ ﻭﻣﺎ ﺟﺮﻯ ﻟﻪ ﻣﻌﻬﻢ ﻭﻣﺎ ﺟﺮﻯ ﻟﻬﻢ ﻣﻌﻪ ﻭﻣﺎ ﺟﺮﻯ ﻟﻪ ﻣﻊ ﺍﺑﻨﻪ ﻭﻣﺎ ﺟﺮﻯ ﻟﻪ ﻣﻊ ﺍﻣﺮﺃﺗﻪ ﻭﻣﺎ ﺟﺮﻯ ﻟﻪ ﻣﻊ ﺍﻟﻄﻮﻓﺎﻥ ﻭﻣﺎ ﺟﺮﻯ ﻟﻪ ﻣﻊ ﺍﻟﺴﻔﻴﻨﺔ ﻭﻣﺎ ﺟﺮﻯ ﻟﻪ ﻣﻊ ﺍﻟﻐﺮﺍﺏ ﻭﻣﺎ ﺟﺮﻯ ﻟﻪ ﻣﻊ ﺍﻟﺤﻤﺎﻣﺔ ﻭﻣﺎ ﺟﺮﻯ ﻟﻪ ﻣﻊ ﺍﻟﺠﻮﺩﻱ ﻭﻣﺎ ﺟﺮﻯ ﻟﻪ ﻣﻊ ﺍﻟﻤﻠﻚ

ܡܛܠ ܕܐܢܫ ܠܐ ܡܫܬܠܡ ܒܥܠ ܕܒܪ ܐܢܫ ܐܠܐ ܒܥܠ ܕܒܪ ܐܢܫ ܐܝܬ ܠܗ ܐܦ

ܒܗ ܠܐ ܐܡܪ ܠܗ ܐܢܐ ܒܥܐ ܐܢ ܐܬ ܗܘ ܕ
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ܒܗܘ ܕܐܢ ܐܡܪ ܠܗ ܠܐ ܐܝܬ ܠܟ ܒܪ ܐܢܫ ܐܠܐ ܒܪ ܐܠܗ ܒܠܚܘܕ ܐܢ ܐܡܪ ܠܗ ܐܢ

ܠܐ ܡܬܩܪܒ ܒܗ ܐܠܐ ܒܢܝ ܩܕܝܫܐ ܘܟܗܢܐ ܕܡܫܝܚܐ ܘܒܢܝ ܩܕܝܫܐ ܘܟܗܢܐ ܕܡܫܝܚܐ

ﻭﻟﻴﺲ ﻟﻪ ﺑﻴﺖ ﻭﻻ ﻣﺴﻜﻦ ﻭﻻ ﻣﺄﻭﻯ ﻭﻻ ﻣﻘﺮ ﻭﻻ ﻣﻘﺎﻡ ﻭﻻ ﻣﻘﻌﺪ ﻭﻻ ﻣﻀﺠﻊ ﻭﻻ ﻣﺮﻗﺪ ﻭﻻ ﻣﺠﻠﺲ ﻭﻻ ﻣﺘﻜﺄ ﻭﻻ ﻣﺘﻜﺊ ﻭﻻ ﻣﺘﻜﻞ ﻭﻻ ﻣﺘﻜﺎ ﻭﻻ ﻣﺘﻜﺎﺓ ﻭﻻ ﻣﺘﻜﺎﺓ ﻭﻻ ﻣﺘﻜﺎﺓ

ⵜⵉⵏⵏⵉⵜ ⵜⵉⵏⵏⵉⵜ ⵜⵉⵏⵏⵉⵜ

ڈل ھذہ ہڈیں اس سمجھا دیکھ ڈھنی۔
معجز جنڈ کہ ھڑیا جھا جنے۔
ھو کہ نڈسہ ہے عمجنڈ ڈیکھ ھڑیں:
ڈل بیلا کہ جھا مدہ ڈھنڈ جمھو۔
ے ھمیں جنچلا ڈجکنا جاڈنا ڈعجہ۔
لا فنی لاھڈ تا دجہ ھڑے۔
مجہ ڈیں ھیہ صھجنہ ڈیڈسہ ہے کہ ھڑیں:
نکب ڈجھ ڈیڈ جاڈھ ھڈیڈ ہڑے۔
سکھاں جنڈ ڈیڈ ھڈ ھیہ ھاجھلہ:
ھلا ڈعجہ ھیہ لمجھلہ ہے ڈسلے۔
ڈھڑے جاھ ھمہ ڈیلھا جھا جلا کہ۔
ھلا جھجہ ھلا اھڈ ہھ ہڑا ڈجھلے۔
ھمیں جنہ ھاں ھمڈ ڈسڈ ھلڈ ڈھڈھ۔
ھیہ ھڈ ھڈہ ہاجھ جلے ھلے منہ ھھلہ:
ھھنا ہلھڈ ڈسلے ھلجھ جھ ھلجھ ڈجھھ:
ھھھہ ڈلنا ھلا جنڈ لڈجا ڈھڑیں:
جاتا جھجا ھلا ھیہ جاتا ڈجھا ڈھڈ۔
ھتا ھر اھڈ ڈہ ڈجھ ھڈھھ ہے ڈیں:
ڈسلے ھلجھ ڈھڈ جھھہ جھنا ڈجھھ۔
لا جدہ لجھ ڈیہ ھجلھھ جلا ھھڈے۔
ڈلا جنڈھ جھھ ڈھلجا ھجیہ ھڈ جھ۔
لا سہھھ لہ ڈھیہ جھڈ جلجا ڈھڈ:
ھھنیہ جہ ھیہ ثلے جا جھنھے۔

ܐܝܟ ܕܐܡܪ ܡܪܝ ܝܫܘܥ ܠܬܠܡܝܕܝܗ ܐܢ ܐܝܬ ܠܟܘܢ ܐܡܘܪܐ ܕܟܚܕܐ ܒܛܘܪܐ ܗܕܐ ܬܐܡܪܘܢ ܠܗ ܙܘܠ ܗܟ ܠܬܪܥܐ ܘܢܙܠ ܘܢܗܘܐ ܠܟܘܢ ܘܐܢ ܐܡܪ ܠܟܘܢ ܕܒܒܝܬܐ ܗܕܐ ܐܝܬ ܠܗ ܫܠܡܐ ܬܐܡܪܘܢ ܠܗ ܫܠܡ ܗܘ ܒܝܬܐ ܗܘ ܘܐܢ ܠܐ ܠܐ ܢܗܘܐ ܫܠܡܐ ܥܠ ܒܝܬܐ ܗܘ ܐܠܐ ܥܠ ܡܪܝܗ ܕܒܝܬܐ ܘܐܢ ܐܝܬ ܠܟܘܢ ܒܐܬܪ ܐܢܫ ܫܠܡܐ ܬܗܘܐ ܥܠܝܗ ܘܐܢ ܠܐ ܠܐ ܬܗܘ

ڪڏهن ڪڏهن ڪنهن ڪنهن ڪن

ܗ ܠܗ ܚܝܬ ܕܗ ܚܝܬ ܒܗ ܐ ܚܬ ܐ ܚ ܐ ܚ ܐ ܚ

ܐܝܟ ܕܡ ܚܫܒܬ ܕܚܩܐ ܕܒܠ ܗܘܐ ܠܒܠܐ:
ܐܡ ܐܢܬ ܒܐܬ ܕܚܠ ܒܠܐ ܘܒܗܓܐ ܥܒܕ ܗ
ܠܐ ܗܦܟ ܗܘ ܠܐ ܒܚܬ ܚܠ ܐܡ ܐ
ܐܠܐ ܕܒܚܐ ܡܢܐ ܐܡ ܕܒܕ ܗܘ ܠ:
ܗ ܗ ܕ ܡܠܟ ܡ ܕܒܠ
ܕܠ ܒܕܒ ܡܠܬ ܕ ܐ ܗ ܕ ;
ܚܒ ܐ ܡ ܚ ܐ ܗ ܕ ;
ܗ ܗ ܡܠ ܗ ܐ ܡ ;
ܗ ܡ ܒ ܡ ܐ ;
ܐ ܡ ܒ ;
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ܚܫܬ ܩܕܡ ܠܐ ܡܬܒܥ ܐܢ ܐܫܬܡܥ ܐܢ ܠܐ ܀
ܡܒܥܐ ܕܒܫܠ ܠܟ ܐܢ ܕܡܝ ܕܡܝ ܚܢ ܀
ܚܒܐ ܐܫܕܝ ܠܟ ܕܡ ܠܐܠܗܐ ܗܕܐ ܗܘ ܀
ܗܘ: ܐܡܪ ܗܘ ܠܟ ܠܡܠܟ ܡܢ ܫܠ ܒܢܝ
ܚܢ ܀ ܐܢ ܡܫܡ ܠܟ ܐܢ ܒܠܐ ܕܒܫܠ ܘܩܛ
ܫܩܠ ܥܠ ܥܡܝ ܥܡ ܠܡܫܠ ܚܢ ܀
ܕܫܠ ܡܫܠ ܠܟ ܐܢ ܐܡܪ ܠܟ ܐ ܠܡ ܫܡ ܀
ܒܗ ܥܡ ܚܢ ܡܫܠ ܕ ܡܠܟ ܀
ܐܒܕ ܐܢ ܕܒܫ ܕ ܒܗ ܕ ܐܡܪ ܠ ܫܢ ܀
ܡܒܕ ܐ ܡܫ ܐ ܫܢ ܠ ܒܗ ܕ ܐ ܀
ܠ ܐ ܕ ܚܝ ܡܒܕ ܒܗ ܡܫ ܐ ܡܫ ܀
ܐ ܡ ܠ ܐ ܐ ܒ ܕ ܐ ܡ ܠ ܐ ܡ ܀
ܡ ܐ ܕ ܐ ܡ ܐ ܐ ܡ ܐ ܐ ܡ ܐ ܀
ܡ ܐ ܐ ܡ ܐ ܐ ܡ ܐ ܐ ܡ ܐ ܀
ܐ

ܐܝܟ ܕܐܢ ܐܝܬ ܒܗ ܡܕܡ ܕܫܦܝܪ ܠܗ ܒܥܝܢ ܐܢܫ ܘܠܐ ܒܥܝܢ ܐܠܗܐ ܘܠܐ ܒܥܝܢ ܡܠܐܟܐ ܘܠܐ ܒܥܝܢ ܓܒܪܐ ܘܠܐ ܒܥܝܢ ܐܢܬܬܐ ܘܠܐ ܒܥܝܢ ܒܪ ܐܢܫ ܘܠܐ ܒܥܝܢ ܒܗܡܬܐ ܘܠܐ ܒܥܝܢ ܪܘܚ ܩܕܫ ܘܠܐ ܒܥܝܢ

ڪڪنا صڏم حمضڊ ٥٥ ٦عصس ٥٥٨٥
ډحڊڊ حصڏم عڪنا: ٥٤ ٥٥ وحنا ډڪ٥نا
٥٥٨ ٥٥ ٨٥ڪ٥٨٨ ٥ ذحصلنا ٥ڏڏم٦
٥ڪلڪنا ٥ڪلڪنا حد عڊڊ٦: ٥٥٤ ٦٨٨
حصڪنا ڏڏڊ حاڏنا ډسمڊ ٦صڏڏ ٥
ڏڊڊ حاڏنا ٥٦٥٥٥٥ ٦٥٥٨٦ ډڪلڊ:
٥٥٦ ٦٥٥٨٦ حصڏ٦ حڊڊ٦ ٥٦٥٥ ډ٥٥ ٥
سلم ڪڪنا ډعڪ٥٥ ٥٥٥٨ ٥٥ڪ٥ ٦٥٥٥٦:
٦٥٥٥٦ ٦٥٥٨ ٥ڊڊ٥٥٥٨ ٥٥٥ ٦٦٥٥٥٥٨ ٥
٥٥٥٥ ډسم٥ ٥ڪ٥٥ ډ٥٥ ٥٥٥ ٦٥٥٥٥.
٦٦٥٥ ٥٥٥٥٥٥٥ ٥٥٥٥٥ ٥٥٥٥٥٥ ٦٦٥.
٦٦٥٥ ٥٥٥٥٥٥٥ ٥٥٥٥٥٥ ٥٥٥٥٥٥٥ ٦٦٥٥٥٥٥٥٥

ܒܗ ܕܐܢ ܐܝܬ ܒܗ ܡܕܡ ܕܫܘܐ ܐܘ ܕܚܝܣ ܥܠ ܡܕܡ ܕ

ولا شاء إلا بمشيئة الله ربّ العالمين.
وصلّى الله على سيّدنا محمّد وآله وصحبه وسلّم.
وحسبنا الله ونعم الوكيل نعم المولى ونعم النصير.
ولا حول ولا قوّة إلا بالله العليّ العظيم

ܕܝ ܒܝ ܡܫܒ ܡܠܐ ܗܘܐ ܒܫܡ ܐܠܗ ܐܒ ܘܒܪ ܘܪܘ
ܩܕܫ ܐܠܗ ܐܒ ܒܪ ܘܪܘ ܩܕܫ ܐܠܗ ܐܒ ܘܒܪ ܘܪܘ ✻
ܩܕܫ ܐܠܗ ܐܒ ܘܒܪ ܘܪܘ ✻ ✻ ✻

ﻣﻠﻜﻴﺼﺪﻕ ﻛﻬﻦ ﻟﻠﻌﻠﻲ ﻭﻫﻮ ﺑﺎﺭﻙ ﻟﻪ ﻭﺑﺎﺭﻛﻪ ﻣﻦ ﻛﻞ ﺷﻲﺀ ﻭﺃﻋﻄﺎﻩ ﻋﺸﺮﺍ ﻣﻦ ﻛﻞ ﺷﻲﺀ ﻭﻫﻮ ﻳﻔﺴﺮ ﺍﺳﻤﻪ ﻣﻠﻚ ﺍﻟﺒﺮ ﻭﻫﻮ ﺃﻳﻀﺎ ﻣﻠﻚ ﺳﺎﻟﻢ ﻭﻫﻮ ﺑﻼ ﺃﺏ ﺑﻼ ﺃﻡ ﺑﻼ ﻧﺴﺐ ﻭﻻ ﺑﺪﺍﺀ ﺃﻳﺎﻡ ﻭﻻ ﻧﻬﺎﻳﺔ ﺣﻴﺎﺗﻪ ﻭﻫﻮ ﻛﺎﻫﻦ ﻟﻠﻠﻪ ﺍﻟﻌﻠﻲ ﺍﻟﺪﺍﺋﻢ ﻭﻫﻮ ﻣﺜﻞ ﺍﺑﻦ ﺍﻟﻠﻪ ﻭﻫﻮ ﻳﺒﻘﻰ ﻛﺎﻫﻨﺎ ﺩﺍﺋﻤﺎ ﻭﻫﺬﺍ ﻫﻮ ﻣﻠﻜﻴﺼﺪﻕ ﻣﻠﻚ ﺳﺎﻟﻢ ﻭﻛﺎﻫﻦ ﺍﻟﻠﻪ ﺍﻟﻌﻠﻲ ﺍﻟﺬﻱ ﺍﺳﺘﻘﺒﻞ ﺍﺑﺮﺍﻫﻴﻢ ﺭﺍﺟﻌﺎ ﻣﻦ ﻛﺴﺮﺓ ﺍﻟﻤﻠﻮﻙ ﻭﺿﺮﺑﻬﻢ ﻭﺑﺎﺭﻛﻪ ﻭﺃﻋﻄﺎﻩ ﻋﺸﺮﺍ ﻣﻦ ﻛﻞ ﺷﻲﺀ ﻭﻫﺬﺍ ﻫﻮ

ܗܠܝ ܐܡܪ ܐܢ ܐܝܬ ܠܗ ܒܢ ܐܘ ܒܪܬ ܐܘ ܐܒ ܐܘ ܐܡ ܐܘ ܐܚ ܐܘ ܐܚܬ ܐܘ ܐܫܬ ܐܘ ܒܥܠ ܐܘ ܒܥܠܬ ܐܘ ܒܪ ܒܪ ܒܢ ܐܘ ܒܪ ܒܪܬ ܒܢ ܐܘ ܒܪ ܒܪܬ ܒܪܬ ܐܘ ܒܪ ܒܪ ܐܚ ܐܘ ܒܪ ܒܪ ܐܚܬ ܐܘ ܒܪ ܒܪ ܐܫܬ ܐܘ ܒܪ ܒܪ ܒܥܠ ܐܘ ܒܪ ܒܪ ܒܥܠܬ ܐܘ ܒܪ ܒܪ ܒܪ ܒܢ ܐܘ ܒܪ ܒܪ ܒܪ ܒܪܬ ܐܘ ܒܪ ܒܪ ܒܪ ܐܚ ܐܘ ܒܪ ܒܪ ܒܪ ܐܚܬ ܐܘ ܒܪ ܒܪ ܒܪ ܐܫܬ ܐܘ ܒܪ ܒܪ ܒܪ ܒܥܠ ܐܘ ܒܪ ܒܪ ܒܪ ܒܥܠܬ ܐܘ ܒܪ ܒܪ ܒܪ ܒܪ ܒܢ ܐܘ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪܬ ܐܘ ܒܪ ܒܪ ܒܪ ܒܪ ܐܚ ܐܘ ܒܪ ܒܪ ܒܪ ܒܪ ܐܚܬ ܐܘ ܒܪ ܒܪ ܒܪ ܒܪ ܐܫܬ ܐܘ ܒܪ ܒܪ ܒܪ ܒܪ ܒܥܠ ܐܘ ܒܪ ܒܪ ܒܪ ܒܪ ܒܥܠܬ ܐܘ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܢ ܐܘ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪܬ ܐܘ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܐܚ ܐܘ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܐܚܬ ܐܘ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܐܫܬ ܐܘ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܥܠ ܐܘ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܥܠܬ ܐܘ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܢ ܐܘ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪܬ ܐܘ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܐܚ ܐܘ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܐܚܬ ܐܘ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܐܫܬ ܐܘ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܥܠ ܐܘ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܥܠܬ ܐܘ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܢ ܐܘ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪܬ ܐܘ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܐܚ ܐܘ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܐܚܬ ܐܘ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܐܫܬ ܐܘ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܥܠ ܐܘ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܥܠܬ ܐܘ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܢ ܐܘ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪܬ ܐܘ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܐܚ ܐܘ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܐܚܬ ܐܘ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܐܫܬ ܐܘ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܥܠ ܐܘ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܥܠܬ ܐܘ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܢ ܐܘ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪܬ ܐܘ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܐܚ ܐܘ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܐܚܬ ܐܘ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܐܫܬ ܐܘ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܥܠ ܐܘ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܥܠܬ ܐܘ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܢ ܐܘ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪܬ ܐܘ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܐܚ ܐܘ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܐܚܬ ܐܘ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܐܫܬ ܐܘ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܥܠ ܐܘ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܥܠܬ ܐܘ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܢ ܐܘ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪܬ ܐܘ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܐܚ ܐܘ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܐܚܬ ܐܘ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܐܫܬ ܐܘ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܥܠ ܐܘ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܥܠܬ ܐܘ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܢ ܐܘ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪܬ ܐܘ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܐܚ ܐܘ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܐܚܬ ܐܘ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܐܫܬ ܐܘ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܥܠ ܐܘ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܥܠܬ ܐܘ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܢ ܐܘ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪܬ ܐܘ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܐܚ ܐܘ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܐܚܬ ܐܘ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܐܫܬ ܐܘ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܥܠ ܐܘ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܥܠܬ ܐܘ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܢ ܐܘ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪܬ ܐܘ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܐܚ ܐܘ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܐܚܬ ܐܘ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܐܫܬ ܐܘ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܥܠ ܐܘ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܥܠܬ ܐܘ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܢ ܐܘ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪܬ ܐܘ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܐܚ ܐܘ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܐܚܬ ܐܘ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܐܫܬ ܐܘ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܥܠ ܐܘ ܒܪ

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ܡܢ ܕܐܝܟ ܕܐܢ ܐܡܪ ܠܟ ܐܚܕ ܡܢ ܐܢܫܐ ܕܐܢ ܐܡܪ ܠܟ ܐܚܕ ܡܢ ܐܢܫܐ

ﻭﻣﻦ ﻳﺘﻮﻟﻬﻢ ﻣﻨﻜﻢ ﻓﺎﻧﻪ ﻣﻨﻬﻢ ۝
ﺍﻥ ﷲ ﻻ ﻳﻬﺪﻯ ﺍﻟﻘﻮﻡ ﺍﻟﻈﺎﻟﻤﻴﻦ:
ﻓﺘﺮﻯ ﺍﻟﺬﻳﻦ ﻓﻰ ﻗﻠﻮﺑﻬﻢ ﻣﺮﺽ ۝
ﻳﺴﺎﺭﻋﻮﻥ ﻓﻴﻬﻢ ﻳﻘﻮﻟﻮﻥ ﻧﺨﺸﻰ ﺍﻥ ﺗﺼﻴﺒﻨﺎ
ﺩﺍﺋﺮﺓ ﻓﻌﺴﻰ ﷲ ﺍﻥ ﻳﺄﺕ ﺑﺎﻟﻔﺘﺢ ﺍﻭ ﺍﻣﺮ
ﻣﻦ ﻋﻨﺪﻩ ﻓﻴﺼﺒﺤﻮﺍ ﻋﻠﻰ ﻣﺎ ﺍﺳﺮﻭﺍ ﻓﻰ
ﺍﻧﻔﺴﻬﻢ ﻧﺪﻣﻴﻦ ۝ ﻭﻳﻘﻮﻝ ﺍﻟﺬﻳﻦ ﺍﻣﻨﻮﺍ
ﺍﻫﺆﻻﺀ ﺍﻟﺬﻳﻦ ﺍﻗﺴﻤﻮﺍ ﺑﺎﷲ ﺟﻬﺪ ﺍﻳﻤﺎﻧﻬﻢ
ﺍﻧﻬﻢ ﻟﻤﻌﻜﻢ ﺣﺒﻄﺖ ﺍﻋﻤﺎﻟﻬﻢ ﻓﺎﺻﺒﺤﻮﺍ
ﺧﺎﺳﺮﻳﻦ ۝ ﻳﺎﺍﻳﻬﺎ ﺍﻟﺬﻳﻦ ﺍﻣﻨﻮﺍ ﻣﻦ
ﻳﺮﺗﺪ ﻣﻨﻜﻢ ﻋﻦ ﺩﻳﻨﻪ ﻓﺴﻮﻑ ﻳﺄﺕ ﷲ
ﺑﻘﻮﻡ ﻳﺤﺒﻬﻢ ﻭﻳﺤﺒﻮﻧﻪ ﺍﺫﻟﺔ ﻋﻠﻰ
ﺍﻟﻤﺆﻣﻨﻴﻦ ﺍﻋﺰﺓ ﻋﻠﻰ ﺍﻟﻜﻔﺮﻳﻦ ﻳﺠﺎﻫﺪﻭﻥ
ﻓﻰ ﺳﺒﻴﻞ ﷲ ﻭﻻ ﻳﺨﺎﻓﻮﻥ ﻟﻮﻣﺔ ﻻﺋﻢ
ﺫﻟﻚ ﻓﻀﻞ ﷲ ﻳﺆﺗﻴﻪ ﻣﻦ ﻳﺸﺎﺀ ﷲ ﻭﺍﺳﻊ
ﻋﻠﻴﻢ ۝ ﺍﻧﻤﺎ ﻭﻟﻴﻜﻢ ﷲ ﻭﺭﺳﻮﻟﻪ ﻭﺍﻟﺬﻳﻦ
ﺍﻣﻨﻮﺍ ﺍﻟﺬﻳﻦ ﻳﻘﻴﻤﻮﻥ ﺍﻟﺼﻠﻮﺓ ﻭﻳﺆﺗﻮﻥ
ﺍﻟﺰﻛﻮﺓ ﻭﻫﻢ ﺭﺍﻛﻌﻮﻥ ۝ ﻭﻣﻦ ﻳﺘﻮﻝ ﷲ
ﻭﺭﺳﻮﻟﻪ ﻭﺍﻟﺬﻳﻦ ﺍﻣﻨﻮﺍ ﻓﺎﻥ ﺣﺰﺏ ﷲ ﻫﻢ
ﺍﻟﻐﻠﺒﻮﻥ ۝ ﻳﺎﺍﻳﻬﺎ ﺍﻟﺬﻳﻦ ﺍﻣﻨﻮﺍ ﻻ
ﺗﺘﺨﺬﻭﺍ ﺍﻟﺬﻳﻦ ﺍﺗﺨﺬﻭﺍ ﺩﻳﻨﻜﻢ ﻫﺰﻭﺍ ﻭﻟﻌﺒﺎ
ﻣﻦ ﺍﻟﺬﻳﻦ ﺍﻭﺗﻮﺍ ﺍﻟﻜﺘﺐ ﻣﻦ ﻗﺒﻠﻜﻢ ﻭﺍﻟﻜﻔﺎﺭ
ﺍﻭﻟﻴﺎﺀ ﻭﺍﺗﻘﻮﺍ ﷲ ﺍﻥ ﻛﻨﺘﻢ ﻣﺆﻣﻨﻴﻦ ۝
ﻭﺍﺫﺍ ﻧﺎﺩﻳﺘﻢ ﺍﻟﻰ ﺍﻟﺼﻠﻮﺓ ﺍﺗﺨﺬﻭﻫﺎ
ﻫﺰﻭﺍ ﻭﻟﻌﺒﺎ ﺫﻟﻚ ﺑﺎﻧﻬﻢ ﻗﻮﻡ ﻻ ﻳﻌﻘﻠﻮﻥ
ﻗﻞ ﻳﺎﻫﻞ ﺍﻟﻜﺘﺎﺏ ﻫﻞ ﺗﻨﻘﻤﻮﻥ ﻣﻨﺎ ﺍﻻ ﺍﻥ
ﺍﻣﻨﺎ ﺑﺎﷲ ﻭﻣﺎ ﺍﻧﺰﻝ ﺍﻟﻴﻨﺎ ﻭﻣﺎ ﺍﻧﺰﻝ ﻣﻦ
ﻗﺒﻞ ﻭﺍﻥ ﺍﻛﺜﺮﻛﻢ ﻓﺎﺳﻘﻮﻥ ۝ ﻗﻞ ﻫﻞ
ﺍﻧﺒﺌﻜﻢ ﺑﺸﺮ ﻣﻦ ﺫﻟﻚ ﻣﺜﻮﺑﺔ ﻋﻨﺪ ﷲ ﻣﻦ
ﻟﻌﻨﻪ ﷲ ﻭﻏﻀﺐ ﻋﻠﻴﻪ ﻭﺟﻌﻞ ﻣﻨﻬﻢ ﺍﻟﻘﺮﺩﺓ
ﻭﺍﻟﺨﻨﺎﺯﻳﺮ ﻭﻋﺒﺪ ﺍﻟﻄﺎﻏﻮﺕ ﺍﻭﻟﺌﻚ ﺷﺮ
ﻣﻜﺎﻧﺎ ﻭﺍﺿﻞ ﻋﻦ ﺳﻮﺍﺀ ﺍﻟﺴﺒﻴﻞ ۝ ﻭﺍﺫﺍ
ﺟﺎﺀﻭﻛﻢ ﻗﺎﻟﻮﺍ ﺍﻣﻨﺎ ﻭﻗﺪ ﺩﺧﻠﻮﺍ ﺑﺎﻟﻜﻔﺮ
ﻭﻫﻢ ﻗﺪ ﺧﺮﺟﻮﺍ ﺑﻪ ﻭﷲ ﺍﻋﻠﻢ ﺑﻤﺎ ﻛﺎﻧﻮﺍ
ﻳﻜﺘﻤﻮﻥ ۝ ﻭﺗﺮﻯ ﻛﺜﻴﺮﺍ ﻣﻨﻬﻢ ﻳﺴﺎﺭﻋﻮﻥ
ﻓﻰ ﺍﻻﺛﻢ ﻭﺍﻟﻌﺪﻭﺍﻥ ﻭﺍﻛﻠﻬﻢ ﺍﻟﺴﺤﺖ ﻟﺒﺌﺲ
ﻣﺎ ﻛﺎﻧﻮﺍ ﻳﻌﻤﻠﻮﻥ ۝ ﻟﻮﻻ ﻳﻨﻬﻬﻢ ﺍﻟﺮﺑﺎﻧﻴﻮﻥ
ﻭﺍﻻﺣﺒﺎﺭ ﻋﻦ ﻗﻮﻟﻬﻢ ﺍﻻﺛﻢ ﻭﺍﻛﻠﻬﻢ
ﺍﻟﺴﺤﺖ ﻟﺒﺌﺲ ﻣﺎ ﻛﺎﻧﻮﺍ ﻳﺼﻨﻌﻮﻥ ۝
ﻭﻗﺎﻟﺖ ﺍﻟﻴﻬﻮﺩ ﻳﺪ ﷲ ﻣﻐﻠﻮﻟﺔ ﻏﻠﺖ
ﺍﻳﺪﻳﻬﻢ ﻭﻟﻌﻨﻮﺍ ﺑﻤﺎ ﻗﺎﻟﻮﺍ ﺑﻞ ﻳﺪﺍﻩ
ﻣﺒﺴﻮﻃﺘﺎﻥ ﻳﻨﻔﻖ ﻛﻴﻒ ﻳﺸﺎﺀ ﻭﻟﻴﺰﻳﺪﻥ
ﻛﺜﻴﺮﺍ ﻣﻨﻬﻢ ﻣﺎ ﺍﻧﺰﻝ ﺍﻟﻴﻚ ﻣﻦ ﺭﺑﻚ
ﻃﻐﻴﺎﻧﺎ ﻭﻛﻔﺮﺍ ﻭﺍﻟﻘﻴﻨﺎ ﺑﻴﻨﻬﻢ ﺍﻟﻌﺪﺍﻭﺓ
ﻭﺍﻟﺒﻐﻀﺎﺀ ﺍﻟﻰ ﻳﻮﻡ ﺍﻟﻘﻴﻤﺔ ﻛﻠﻤﺎ ﺍﻭﻗﺪﻭﺍ
ﻧﺎﺭﺍ ﻟﻠﺤﺮﺏ ﺍﻃﻔﺎﻫﺎ ﷲ ﻭﻳﺴﻌﻮﻥ ﻓﻰ
ﺍﻻﺭﺽ ﻓﺴﺎﺩﺍ ﻭﷲ ﻻ ﻳﺤﺐ ﺍﻟﻤﻔﺴﺪﻳﻦ ۝
ﻭﻟﻮ ﺍﻥ ﺍﻫﻞ ﺍﻟﻜﺘﺎﺏ ﺍﻣﻨﻮﺍ ﻭﺍﺗﻘﻮﺍ ﻟﻜﻔﺮﻧﺎ
ﻋﻨﻬﻢ ﺳﻴﺌﺎﺗﻬﻢ ﻭﻻﺩﺧﻠﻨﻬﻢ ﺟﻨﺖ ﺍﻟﻨﻌﻴﻢ
ﻭﻟﻮ ﺍﻧﻬﻢ ﺍﻗﺎﻣﻮﺍ ﺍﻟﺘﻮﺭﻯ ﻭﺍﻻﻧﺠﻴﻞ ﻭﻣﺎ
ﺍﻧﺰﻝ ﺍﻟﻴﻬﻢ ﻣﻦ ﺭﺑﻬﻢ ﻻﻛﻠﻮﺍ ﻣﻦ ﻓﻮﻗﻬﻢ
ﻭﻣﻦ ﺗﺤﺖ ﺍﺭﺟﻠﻬﻢ ﻣﻨﻬﻢ ﺍﻣﺔ ﻣﻘﺘﺼﺪﺓ
ﻭﻛﺜﻴﺮ ﻣﻨﻬﻢ ﺳﺎﺀ ﻣﺎ ﻳﻌﻤﻠﻮﻥ ۝ ﻳﺎﺍﻳﻬﺎ
ﺍﻟﺮﺳﻮﻝ ﺑﻠﻎ ﻣﺎ ﺍﻧﺰﻝ ﺍﻟﻴﻚ ﻣﻦ ﺭﺑﻚ ﻭﺍﻥ
ﻟﻢ ﺗﻔﻌﻞ ﻓﻤﺎ ﺑﻠﻐﺖ ﺭﺳﺎﻟﺘﻪ ﻭﷲ ﻳﻌﺼﻤﻚ
ﻣﻦ ﺍﻟﻨﺎﺱ ﺍﻥ ﷲ ﻻ ﻳﻬﺪﻯ ﺍﻟﻘﻮﻡ ﺍﻟﻜﻔﺮﻳﻦ

ܐܝܟ ܕܐܢ ܐܝܬ ܒܗ ܡܕܡ ܕܫܦܝܪ ܠܐ ܢܗܘܐ ܠܗ ܫܘܡ ܬܘܒ ܒܥܠܡܐ ܕܐܬܝ ܐܠܐ

ܡܫܟܚ ܗܘ ܕܐܬܐ ܕܡܪܝ ܒܝܬ ܕܒܪ ܐܢܫ ܕ
ܠܐ ܠܗ ܠܡܐܢ ܫܠ ܕܚܡܐ ܟܐ ܕܐܡܪ:
ܕܐܢܐ ܟܡ ܡܠܟ ܐܫܬ ܐܠ ܡܫܬܥܒܕ ܒܥܒ
ܒܗܕܐ ܕܐ ܡܢ ܒܝܬ ܕܝܢ ܕ
ܡܢܐ ܗܘ ܕܐܡܪ ܠܟ ܕܐ ܡܢ ܒܝܬ ܕ
ܒܝ ܡܫܝܚܐ ܐܠ ܐܢ ܕ
ܒܝܬ ܕܐ ܡܢ ܒܝܬ ܕ
ܡܢ ܕܐ ܡܢ ܒܝܬ ܕ
ܒܝ ܡܫܝܚܐ ܐܠ ܐܢ

ﻣﻦ ﺍﻟﻤﻮﺕ ﻭﻳﺨﻠﺼﻬﻢ ﻣﻦ ﺍﻟﻬﻼﻙ ﻭﻳﻌﻄﻴﻬﻢ ﺍﻟﺤﻴﺎﺓ ﺍﻟﺪﺍﺋﻤﺔ ﻭﻳﻘﻴﻤﻬﻢ ﻣﻦ ﺍﻟﻤﻮﺕ ﺍﻟﺜﺎﻧﻲ ﻭﻳﺠﻌﻠﻬﻢ ﻣﻠﻮﻛﺎ ﻣﻌﻪ ﻭﻳﺠﻌﻠﻬﻢ ﻛﻬﻨﺔ ﻟﻪ ﻭﻳﻤﻠﻜﻮﻥ ﻣﻌﻪ ﻭﻳﺴﻮﺩﻭﻥ ﻣﻌﻪ ﻭﻳﻜﻮﻧﻮﻥ ﻣﻌﻪ ﻭﻳﺘﻤﺘﻌﻮﻥ ﻣﻌﻪ ﻭﻳﺘﻨﻌﻤﻮﻥ ﻣﻌﻪ ﻭﻳﺘﺮﻓﻬﻮﻥ ﻣﻌﻪ ﻭﻳﺘﻘﻮﻭﻥ ﻣﻌﻪ ﻭﻳﺘﺒﺎﺭﻛﻮﻥ ﻣﻌﻪ ﻭﻳﺘﻘﺪﺳﻮﻥ ﻣﻌﻪ ﻭﻳﺘﻤﺠﺪﻭﻥ ﻣﻌﻪ ﻭﻳﺘﻌﻈﻤﻮﻥ ﻣﻌﻪ ﻭﻳﺘﻌﺰﻭ

ڕەشەبا هات و دارستانێکی گەورەی لە ڕیشەوە هەڵکێشا و
بەسەر ماڵەکەیدا دا، بەڵام ماڵەکە نەڕووخا، چونکە
لەسەر بەردێکی ڕەق دروستکرابوو. ئەوانەی گوێیان
لێ بوو و ئەو قسانەی پێ ڕاگەیاندبوون و کردەوەکەیان
نەکرد، وەک ئەو پیاوە لێهاتوو وان کە ماڵەکەی
لەسەر خۆڵ دروستکرد، کاتێک لافاو هات و ڕووباری
لێ ڕاپەڕی، ماڵەکە ڕووخا و وێرانەیەکی گەورە
بوو.

ئەو کەسانەی باوەڕیان هێنا و کردەوەی چاکەیان
ئەنجامدا، ئەوانە هاوەڵانی بەهەشتن و تێیدا
هەمیشەیی دەمێننەوە. ئەوانە بەڵێنی ڕاستەقینەی
خوایان پێدراوە، خوا بەڵێنی هەرگیز پێچەوانە
نابێتەوە. ئەوانە ڕزگاریان بوو لە ئاگری دۆزەخ و
چوونە بەهەشت. ئەوانە ڕزگاریان بوو لە ئازار و
ئەشکەنجەی ڕۆژی دوایی. ئەوانە ڕزگاریان بوو لە
ترس و دڵەڕاوکێ. ئەوانە ڕزگاریان بوو لە
پەشیمانی و خەمۆکی. ئەوانە ڕزگاریان بوو لە
ڕووداوە ناخۆشەکان. ئەوانە ڕزگاریان بوو لە
ئەشکەنجەی گۆڕ. ئەوانە ڕزگاریان بوو لە
ئەشکەنجەی ڕۆژی دوایی. ئەوانە ڕزگاریان بوو لە
ئاگری دۆزەخ. ئەوانە ڕزگاریان بوو لە هەموو
شتێکی خراپ. ئەوانە ڕزگاریان بوو لە هەموو
شتێکی ناخۆش. ئەوانە ڕزگاریان بوو لە هەموو
شتێکی ترسناک. ئەوانە ڕزگاریان بوو لە هەموو
شتێکی دڵەڕاوکێ. ئەوانە ڕزگاریان بوو لە هەموو
شتێکی پەشیمانی. ئەوانە ڕزگاریان بوو لە هەموو
شتێکی خەمۆکی. ئەوانە ڕزگاریان بوو لە هەموو
شتێکی ڕووداوە ناخۆشەکان. ئەوانە ڕزگاریان بوو
لە هەموو شتێکی ئەشکەنجەی گۆڕ. ئەوانە
ڕزگاریان بوو لە هەموو شتێکی ئەشکەنجەی ڕۆژی
دوایی. ئەوانە ڕزگاریان بوو لە هەموو شتێکی

ܡܢ ܗܘ ܕܐܬܐ ܒܫܡܗ ܕܡܪܝ ܘܒܫܡ ܐܒܗ ܘܪܘܚܐ ܩܕܝܫܐ ܘܐܢ ܐܡܪ ܠܗ ܐܢܫ ܕܐܢܬ ܫܪܝܪ ܐܢ

ܘܐܡܪ ܠܗ ܡܪܝ ܒܪ ܐܢܫ ܐܢܐ ܗܘ ܕܐܬܝ ܠܟ ܒܥܢܢܐ ܘܐܡܪ ܠܟ ܕܐܢܐ ܗܘ ܡܫܝܚܐ ܒܪ ܐܠܗܐ ܕܚܝ ܗܘ ܕܐܬܐ ܠܥܠܡܐ ܘܐܡܪ ܠܗ ܫܡܥܢ ܠܝ

ܘܠܐ ܫܠܝܛ ܐܢܐ ܒܝ ܕܠܐ ܐܡܬ ܒܝ ܘܐܡܪ ܠܗ ܐܝܟ ܐܢܬ ܕܐܡܪ ܠܝ ܐܝܟ ܐܢܐ ܐܡܪ ܠܟ ܘܠܐ

ܗܢ ܕܐܝܟ ܕܐܢܫ ܠܐ ܢܫܬܘܩ ܡܢ ܡܠܐ ܕܐܠܗܐ ܘܠܐ ܢܬܟܠ ܥܠ ܢܦܫܗ ܠܡܐ ܕܢܥܒܕ ܠܗ ܛܒ̈ܐ ܘ

ܡܠܟ ܕܒܝܬ ܠܟ ܡܠܟ ܫܘܬ ܚܫܡܢ ܫܬ
ܒܝ ܐܒ ܐܡܟ ܚܝ ܫܬܩܛ ܐܟܣ ܐܢ.
ܐܠܐ ܚܫܒ ܫܘܬ ܕܫܬ ܒܝܬ ܡܒܝ ܫܟ
ܐܡܟ ܚܫܒ ܠ ܐܢ ܐܒ ܠܟ ܡܡܚ.
ܡܒܝ ܫܬܩ ܫܡܒ ܐܡܟ ܒܠ ܚܫ
ܫܬ ܐܒ ܒܟ ܡܒܝ ܒܝ ܒܝ ܠܟ.
ܐܢ ܕܡ ܒܟ ܡܒ ܒܝ ܐܒ ܚܫ
ܒܝ ܡܒ ܒܝ ܡܒ ܐܒ ܒܝ ܡܒ ܐܒ.
ܐܢ ܚܫ ܒܝ ܫܬ ܐܒ ܡܒ ܐܒ ܚ

ملكه حانا دحد ٱمحا ٱوحا حفـ:
ٱلا لـ عحثم ٱلا معمم ٱذ ودمـ:
معثا ٱلا ٱه ٱلا دسم معمحـ:
ٱه سحمم دحدٱ حصا ححثا حسحه:
مجلمحم هسه ٱسا دذمم حصـ:
علم ححدٱ مثل معمـ ٱحما دوحـ:
هسا عصا معمم سلحما ٱس ملعفـ:
ملسه لاذس ٱ عصا ذلا ٱس ٱلاحا:
حذحا ذٱحد سلحا لحلحا مع ٱلاحذ:
سٱ لـ قذه ٱلحا دحذ سلحا معمه:
متال لتحذم ٱلا قسه لحمم حلاه:
سٱ ٱهمه ٱعسم عد ٱلا حمد نمحذـ:
دحاز حقن ٱلحد ٱحذيح حقن لس سائـ:
عحد ٱهمه ٱعسم سٱ صحصمـ:
مع حلاذم عحد حسٱ دحتم ٱحب:
سٱ حسلم ذهقس ٱحلد لعسمـ:
ملا ٱلاحلص ٱلا قب عذا مع لمعحمـ:
سٱ ٱهمه عسلا عحد جع هقلص حذعه دهسا:
مجعسم حقن ٱس ٱهمه ٱحذ حمقمـ:
حعه لـ سلحه سٱ ٱهمه عسلا ذعسمع حقـ:
مذحسا سٱهص لد ٱهمه ٱ دحسلم حقن:
سٱ جع قلم عسلا لعسلا ٱمحا لٱحلا:
ٱس ٱهمه ٱ دحلا ححمٱ لحمذٱ حلاه:
ٱهمه ٱلاه ذهذ قذه ٱلحا حسلحا دسٱ:

ڈمحیب ھ؛ مع حلاسلخن ڈحنڈ ڈھ؛ھ
ھذ؛ سڈعیا مڈحن سڈیا متاڈ ے؛ھ
مخھیہ ڈھ؛ لسڈ ھھحڈا مع حسنھ
؛حذ؛ ھڈحا مھھ حاحڈا ڈڈ حھ؛ھ
ڈسا؛ ڈھڈڈ سڈا ڈسڈھھ مع سڈعیا
عضیا ڈھڈحا سا؛ حذ؛ھاہ ڈھڈحا مڈحڈ
معذ؛ ھڈحڈ ڈڈ ھھذسیہ حڈ ڈ ے؛ذ
حڈحا ھھذسیہ حڈ؛ ڈھذہ ہسڈحا ڈسا؛
ہ؛عھ؛ ہ؛ ڈڈ ڈڈ حڈحا ڈعیہ سڈھھ؛ھ
ھذ؛ ڈہ ڈھذھ ڈہ ڈڈ حڈحڈہ ہڈڈ ڈھھڈہ
مسڈ؛ہ مع حھ؛ھ ڈھھذ؛ حھ؛ ڈڈ ڈسڈھ
سا؛ ڈہ سڈحا ڈسڈع سڈیا ے؛ہ مڈھھ
ہھذ؛ ہ؛ہ مع حڈ حڈحا ھڈعیہ
معذ؛ ھ؛ ڈڈ سڈ ھمڈحا ڈاڈد حاڈسڈ
مڈھھ ہڈھھ حڈ ھمڈحا ڈسڈا مھھ؛ھ
ہھھ؛ھ ڈھذھ ؛ہ؛ ڈع ھ؛ھ؛ ڈھ حڈحا
ھھذھد ؛ہ مع ڈمڈحڈھھ ڈمھذ؛ ڈسھھ
سڈحا ڈسا؛ ڈڈڈ ھھ؛ ڈہ ڈڈذ سڈھھ
ھحڈھھ حڈحا ھسھسھ ھھ؛ ڈہ ڈھا ھھھڈھ
حڈڈ حذ سڈ ھھذ؛ ڈحذ سڈ حڈ؛ ڈھذ؛
ڈسھ؛ ڈڈا سڈ ڈڈھ؛ ھحڈحا ڈڈھڈھ
ڈھا حذ ؛حذ؛ حڈ ھحڈحا ڈسڈھ ڈحھڈ
ھڈڈ؛ھ ھھ؛ حذ؛ھھ ڈحا حڈا حڈڈھھ؛ھ
ھ؛ا ڈہ حذ سڈ ڈحذ؛ ڈھذھ سڈحا ڈسا؛

ܡܢ ܕܐܝܟ ܕܐܢ ܒܥܐ ܠܡܫܬܐ ܒܫܠܡܐ ܘܒܫܠܡܐ ܢܦܫ ܠܗ ܠܐ ܡܫܬܐ ܐܠ

ܐܝܟ ܕܐܢ ܐܝܬ ܒܗ ܡܕܡ ܕܫܦܝܪ ܠܐ ܢܗܘܐ ܠܗ ܫܘܡ ܫܘܒܚܐ ܘܬܫܒܚܬܐ ܐܠܐ ܗܘ ܒܠܚܘܕܘܗܝ ܕܐܝܬ ܒܗ ܟܠ ܫܘܒܚܐ ܘܬܫܒܚܬܐ ܕܟܠ ܒܪܝܬܐ ܕܒܫܡܝܐ ܘܒܐܪܥܐ ܘܕܒܝܡܐ ܘܕܟܠ ܡܕ ܕܒܗܝܢ ܐܢܘܢ ܐܡܪ ܒܦܘܡܗ ܕܐܠ ܐܝܠܝܢ ܕܐܡܪ ܒܦܘܡ ܢܒܝܐ ܕܐܡܪ ܐܢܐ ܐܠܗܐ ܐܘܠܐ ܘܐܢܐ ܐܠܗܐ ܐܚܪܝܐ ܘܠܐ ܐܝܬ ܐܠܗܐ ܐܚܪܢܐ ܒܪ ܡܢܝ ܐܢܐ ܐܫܬܘܕܥ ܠܟ ܐܠܗܐ ܕܐܢ ܐܢܬ ܠܐ ܬܕܥ ܠܝ ܐܠܗܐ ܕܐܢ ܐܢܬ ܠܐ ܬܫܬܘ

ܕܐܒܕ ܠܗ ܠܐ ܡܫܟܚ ܠܗ ܠܐ ܕܡܚܣܐ׃
ܟܠ ܕܝܗܒ ܠܗ ܒܚܫܘܟ ܕܐܒܗ ܕܫܡܝܐ׃
ܗܘ ܐܝܬ ܠܗ ܒܚܫܘܟ ܕܒܪܗ ܕܝܚܝܕܝܐ׃
ܐܢ ܕܐܡܪ ܐܢܫ ܠܐ ܐܝܬ ܠܗ ܚܛܝܬ

ܡܫܡܫ ܒܟܘ ܟܠܡܢ ܠܟ ܒܝܬ ܒܫܡܫ
ܐܠ ܐܡܪ ܕܐ ܒܚܒܫ ܐܠܐ ܡܢ ܟܠ ܚܕ
ܒܫܡܫ ܟܠ ܐܢ ܕܐ ܠܟ ܡܠܟ ܐܠ ܐܢ
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ܐܝܟ ܕܐܡܪ ܠܗ ܡܪܝ ܐܢ ܒܥܝ ܐܢܬ ܢܩܝ ܐܢܐ ܒܥܝ ܐܢ ܐܬ ܛܗܝܪ ܐܢܐ ܘ

ﻭﻣﻦ ﺍﻟﻌﺠﺐ ﺍﻟﻌﺠﺎﺏ ﺍﻥ ﺍﻟﻤﺴﻴﺢ ﻗﺪ ﺍﺗﺨﺬ ﻟﻪ ﺍﻣﻪ ﻣﻦ ﺍﻟﺒﺸﺮ ﻭﻫﻲ ﺑﻌﺪ ﻋﺬﺭﺍﺀ ﻭﻟﻢ ﻳﺘﺰﻭﺝ ﺑﻬﺎ ﻭﻟﻢ ﻳﺴﻜﻦ ﻣﻌﻬﺎ ﻭﻟﻢ ﻳﺘﺨﺬ ﻟﻪ ﺍﻣﺎ ﻣﻦ ﺍﻟﻤﻼﺋﻜﺔ ﻭﻫﻲ ﺑﻌﺪ ﻋﺬﺭﺍﺀ ﻭﻟﻢ ﻳﺘﺰﻭﺝ ﺑﻬﺎ ﻭﻟﻢ ﻳﺴﻜﻦ ﻣﻌﻬﺎ ﻭﻟﻢ ﻳﺘﺨﺬ ﻟﻪ ﺍﻣﺎ

ܡܢ ܕܒܐ ܕܐ ܕܥܒܕ ܐܢ ܐܢ ܐܢ ܐ ܐ ܐ

ܗܘ ܕܐܝܟ ܕܐܢܫ ܚܕ ܕܐܝܬ ܠܗ ܡܐܐ ܒܥܐ ܘܚܕ ܒܪܬܐ ܘܐܡܪ ܠܗ ܐܒܐ ܠܒܪܬܐ ܗܒ ܠܝ ܡܢ ܕܐܢܬ ܒܥܝܬ ܠܡܐܐ ܒܥ

ܒܗܘ ܟܠ ܕܐ ܐܝܬ ܒܝ ܐܢ ܒܟܘ ܐ
ܒܟܘ ܒܗ ܕܐ ܐ ܒܟ ܟܘ ܐ ܐ
ܒܟܘ ܒܗ ܟ ܕܐ ܒܗ ܟ ܐ ܐ
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ܘܫܠܡܐ ܠܟܠ ܡܢ ܕܫܡܥ ܒܗ ܠܛܒܐ ܘܠܚܝܐ ܕܠܥܠܡ ܥܠܡܝܢ ܐܡܝܢ ܀

ܘܐܡܪ ܠܗ ܡܪܝ ܕܟܪ ܕܐܢ ܠܐ ܐܫܬܟܚ ܠܟ ܐܢ ܐܢ

ﻣﻠﻜﻪ ﻭﺑﺤﺮﻩ ﺍﻟﺬﻱ ﺣﻜﻢ ﺑﻪ ﺍﻟﻤﻠﻚ ﺍﻟﻌﺎﺩﻝ ﺍﻟﺬﻱ ﻟﻢ ﻳﻜﻦ ﻗﺒﻠﻪ ﻣﺜﻠﻪ ﻭﻻ ﻳﻜﻮﻥ ﺑﻌﺪﻩ ﻣﺜﻠﻪ ﻭﻫﻮ ﺍﻟﺬﻱ ﻗﺎﻝ ﻟﻠﺸﻤﺲ ﻗﻔﻲ ﻓﻮﻗﻔﺖ ﻭﻟﻠﻘﻤﺮ ﻗﻒ ﻓﻮﻗﻒ ﻭﻟﻠﺮﻳﺢ ﺍﺭﻛﺪﻱ ﻓﺮﻛﺪﺕ ﻭﻟﻠﺒﺤﺮ ﺍﺭﻛﺪ ﻓﺮﻛﺪ ﻭﻟﻠﺠﺒﺎﻝ ﺍﺭﻛﺪﻱ ﻓﺮﻛﺪﺕ ﻭﻟﻠﺴﻤﺎﺀ ﺍﺭﻛﺪﻱ ﻓﺮﻛﺪﺕ ﻭﻟﻠﺴﺤﺎﺏ ﺍﺭﻛﺪﻱ ﻓﺮﻛﺪ ﻭﻟﻠﺮﻋﺪ ﺍﺭﻛﺪ ﻓﺮﻛﺪ ﻭﻟﻠﺒﺮﻕ ﺍﺭﻛﺪ ﻓﺮﻛﺪ ﻭﻟﻠﻤﻄﺮ ﺍﺭﻛﺪ ﻓﺮﻛﺪ ﻭﻟﻠﺜﻠﺞ ﺍﺭﻛﺪ ﻓﺮﻛﺪ ﻭﻟﻠﺒﺮﺩ ﺍﺭﻛﺪ ﻓﺮﻛﺪ ﻭﻟﻠﻨﺎﺭ ﺍﺭﻛﺪﻱ ﻓﺮﻛﺪﺕ ﻭﻟﻠﺤﺮ ﺍﺭﻛﺪﻱ ﻓﺮﻛﺪﺕ ﻭﻟﻠﺒﺮﺩ ﺍﺭﻛﺪﻱ ﻓﺮﻛﺪﺕ ﻭﻟﻠﺠﻠﻴﺪ ﺍﺭﻛﺪﻱ ﻓﺮﻛﺪ ﻭﻟﻠﺼﻘﻴﻊ ﺍﺭﻛﺪﻱ ﻓﺮﻛﺪ ﻭﻟﻠﺮﻳﺎﺡ ﺍﺭﻛﺪﻱ ﻓﺮﻛﺪﺕ ﻭﻟﻠﺠﻨﻮﺏ ﺍﺭﻛﺪﻱ ﻓﺮﻛﺪ ﻭﻟﻠﺸﻤﺎﻝ ﺍﺭﻛﺪﻱ ﻓﺮﻛﺪ ﻭﻟﻠﺸﺮﻕ ﺍﺭﻛﺪﻱ ﻓﺮﻛﺪ ﻭﻟﻠﻐﺮﺏ ﺍﺭﻛﺪﻱ ﻓﺮﻛﺪ ﻭﻟﻠﻨﻬﺎﺭ ﺍﺭﻛﺪﻱ ﻓﺮﻛﺪ ﻭﻟﻠﻠﻴﻞ ﺍﺭﻛﺪﻱ ﻓﺮﻛﺪ ﻭﻟﻠﺼﻴﻒ ﺍﺭﻛﺪﻱ ﻓﺮﻛﺪ ﻭﻟﻠﺸﺘﺎ ﺍﺭﻛﺪﻱ ﻓﺮﻛﺪ ﻭﻟﻠﺨﺮﻳﻒ ﺍﺭﻛﺪﻱ ﻓﺮﻛﺪ ﻭﻟﻠﺮﺑﻴﻊ ﺍﺭﻛﺪﻱ ﻓﺮﻛﺪ ﻭﻟﻠﺸﺠﺮ ﺍﺭﻛﺪﻱ ﻓﺮﻛﺪ ﻭﻟﻠﻮﺭﻕ ﺍﺭﻛﺪﻱ ﻓﺮﻛﺪ ﻭﻟﻠﺜﻤﺮ ﺍﺭﻛﺪﻱ ﻓﺮﻛﺪ ﻭﻟﻠﺤﺐ ﺍﺭﻛﺪﻱ ﻓﺮﻛﺪ ﻭﻟﻠﺤﺼﺮﻡ

ܐܝܟ ܕܐܢ ܐܝܬ ܒܗ ܡܕܡ ܕܠܐ ܫܠܡ ܠܐ ܢܫܬܟܚ ܠܗ ܒܫܘܠܡܗ ܘܠܐ ܢܬܒܥ ܠܗ ܒܫܘܠܡܗ ܐܦ ܠܐ ܢܫܬܟܚ ܠܗ ܒܫܘܠܡܗ ܐܦ

ﻭﻟﻴﺪ ﻭﻳﻘﻮﻝ ﻟﻪ ﺍﻟﻤﻼﻙ ﻳﻮﺳﻒ ﺍﺑﻦ ﺩﺍﻭﺩ ﻻ ﺗﺨﺎﻑ ﺃﻥ ﺗﺄﺧﺬ ﻣﺮﻳﻢ ﺍﻣﺮﺃﺗﻚ ﻷﻥ ﺍﻟﺬﻱ ﺣﺒﻠﺖ ﺑﻪ ﻓﻴﻬﺎ ﻫﻮ ﻣﻦ ﺍﻟﺮﻭﺡ ﺍﻟﻘﺪﺱ ﻭﺳﺘﻠﺪ ﺍﺑﻨﺎ ﻭﺗﺪﻋﻮ ﺍﺳﻤﻪ ﻳﺴﻮﻉ ﻷﻧﻪ ﻫﻮ ﻳﺨﻠﺺ ﺷﻌﺒﻪ ﻣﻦ ﺧﻄﺎﻳﺎﻫﻢ ﻓﻘﺎﻡ ﻳﻮﺳﻒ ﻣﻦ ﺍﻟﻨﻮﻡ ﻭﻓﻌﻞ ﻛﻤﺎ ﺃﻣﺮﻩ ﺍﻟﻤﻼﻙ ﺭﺏ ﺍﻟﺠﻨﻮﺩ ﻭﺃﺧﺬ ﻣﺮﻳﻢ ﺍﻣﺮﺃﺗﻪ ﻭﻟﻢ ﻳﻌﺮﻓﻬﺎ ﺣﺘﻰ ﻭﻟﺪﺕ ﺍﺑﻨﻬﺎ ﺍﻟﺒﻜﺮ ﻭﺳﻤﺎﻩ ﻳﺴﻮﻉ ﻭﻟﻤﺎ ﻭﻟﺪ ﻳﺴﻮﻉ ﻓﻲ ﺑﻴﺖ ﻟﺤﻢ ﺍﻟﻴﻬﻮﺩﻳﺔ ﻓﻲ ﺃﻳﺎﻡ ﻫﻴﺮﻭﺩﺱ ﺍﻟﻤﻠﻚ ﺇﺫﺍ ﻣﺠﻮﺱ ﻗﺪ ﺟﺎﺀﻭﺍ ﻣﻦ ﺍﻟﻤﺸﺮﻕ ﺇﻟﻰ ﺃﻭﺭﺷﻠﻴﻢ ﻗﺎﺋﻠﻴﻦ ﺃﻳﻦ ﻫﻮ ﺍﻟﻤﻮﻟﻮﺩ ﻣﻠﻚ ﺍﻟﻴﻬﻮﺩ ﻓﺈﻧﻨﺎ ﺭﺃﻳﻨﺎ ﻧﺠﻤﻪ ﻓﻲ ﺍﻟﻤﺸﺮﻕ ﻭﺃﺗﻴﻨﺎ ﻟﻨﺴﺠﺪ ﻟﻪ ﻓﺴﻤﻊ ﻫﻴﺮﻭﺩﺱ ﺍﻟﻤﻠﻚ ﻭﺍﺿﻄﺮﺏ ﻭﺟﻤﻴﻊ ﺃﻭﺭﺷﻠﻴﻢ ﻣﻌﻪ ﻓﺠﻤﻊ ﺟﻤﻴﻊ ﺭﺅﺳﺎﺀ ﺍﻟﻜﻬﻨﺔ ﻭﻛﺘﺒﺔ ﺍﻟﺸﻌﺐ ﻭﺳﺄﻟﻬﻢ ﺃﻳﻦ ﻳﻮﻟﺪ ﺍﻟﻤﺴﻴﺢ ﻓﻘﺎﻟﻮﺍ ﻟﻪ ﻓﻲ ﺑﻴﺖ ﻟﺤﻢ ﺍﻟﻴﻬﻮﺩﻳﺔ ﻷﻧﻪ ﻫﻜﺬﺍ ﻣﻜﺘﻮﺏ ﻋﻦ ﺍﻟﻨﺒﻲ ﻭﺃﻧﺖ ﻳﺎ ﺑﻴﺖ ﻟﺤﻢ ﺃﺭﺽ ﻳﻬﻮﺫﺍ ﻟﺴﺖ ﺍﻟﺼﻐﺮﻯ ﺑﻴﻦ ﺭﺅﺳﺎﺀ ﻳﻬﻮﺫﺍ ﻷﻥ ﻣﻨﻚ ﻳﺨﺮﺝ ﺭﺋﻴﺲ ﻳﺮﻋﻰ ﺷﻌﺒﻲ ﺇﺳﺮﺍﺋﻴﻞ ﻓﺤﻴﻨﺌﺬ ﻫﻴﺮﻭﺩﺱ ﺩﻋﺎ ﺍﻟﻤﺠﻮﺱ ﺳﺮﺍ ﻭﺗﺤﻘﻖ ﻣﻨﻬﻢ ﺯﻣﺎﻥ ﺍﻟﻨﺠﻢ ﺍﻟﺬﻱ ﺭﺁﻩ ﻓﻲ ﺍﻟﻤﺸﺮﻕ ﻭﺃﺭﺳﻠﻬﻢ ﺇﻟﻰ ﺑﻴﺖ ﻟﺤﻢ ﻭﻗﺎﻝ ﻟﻬﻢ ﺍﺫﻫﺒﻮﺍ ﻭﺍﺳﺄﻟﻮﺍ ﺑﺎﻟﺘﺪﻗﻴﻖ ﻋﻦ ﺍﻟﺼﺒﻲ ﻓﻤﺘﻰ ﻭﺟﺪﺗﻤﻮﻩ ﻓﺄﺧﺒﺮﻭﻧﻲ ﻟﻜﻲ ﺁﺗﻲ ﺃﻧﺎ ﺃﻳﻀﺎ ﻭﺃﺳﺠﺪ ﻟﻪ ﻓﻠﻤﺎ ﺳﻤﻌﻮﺍ ﻣﻦ ﺍﻟﻤﻠﻚ ﺫﻫﺒﻮﺍ ﻭﺇﺫﺍ ﺍﻟﻨﺠﻢ ﺍﻟﺬﻱ ﺭﺃﻭﻩ ﻓﻲ ﺍﻟﻤﺸﺮﻕ ﻳﺘﻘﺪﻣﻬﻢ ﺣﺘﻰ ﺟﺎﺀ ﻭﻭﻗﻒ ﻓﻮﻕ ﺍﻟﻤﻮﺿﻊ ﺍﻟﺬﻱ ﻛﺎﻥ ﻓﻴﻪ ﺍﻟﺼﺒﻲ ﻓﻠﻤﺎ ﺭﺃﻭﺍ ﺍﻟﻨﺠﻢ ﻓﺮﺣﻮﺍ ﻓﺮﺣﺎ ﻋﻈﻴﻤﺎ ﺟﺪﺍ ﻭﺩﺧﻠﻮﺍ ﺍﻟﺒﻴﺖ ﻭﺭﺃﻭﺍ ﺍﻟﺼﺒﻲ ﻣﻊ ﻣﺮﻳﻢ ﺃﻣﻪ ﻓﺨﺮﻭﺍ ﻟﻪ ﻭﺳﺠﺪﻭﺍ ﻟﻪ ﻭﻓﺘﺤﻮﺍ ﺧﺰﺍﺋﻨﻬﻢ ﻭﻗﺪﻣﻮﺍ ﻟﻪ ﻫﺪﺍﻳﺎ ﺫﻫﺒﺎ ﻭﻟﺒﺎﻧﺎ ﻭﻣﺮ ﻭﺃﻭﺣﻲ ﺇﻟﻴﻬﻢ ﻓﻲ ﺍﻟﺤﻠﻢ ﺃﻥ ﻻ ﻳﺮﺟﻌﻮﺍ ﺇﻟﻰ ﻫﻴﺮﻭﺩﺱ ﻓﺎﻧﺼﺮﻓﻮﺍ ﻓﻲ ﻃﺮﻳﻖ ﺃﺧﺮﻯ ﺇﻟﻰ ﺑﻼﺩﻫﻢ ﻭﻟﻤﺎ ﺍﻧﺼﺮﻓﻮﺍ ﺇﺫﺍ ﻣﻼﻙ ﺍﻟﺮﺏ ﻗﺪ ﻇﻬﺮ ﻟﻴﻮﺳﻒ ﻓﻲ ﺍﻟﺤﻠﻢ ﻭﻗﺎﻝ ﻗﻢ ﻭﺧﺬ ﺍﻟﺼﺒﻲ ﻭﺃﻣﻪ ﻭﺍﻫﺮﺏ ﺇﻟﻰ ﻣﺼﺮ ﻭﻛﻦ ﻫﻨﺎﻙ ﺣﺘﻰ ﺃﻗﻮﻝ ﻟﻚ ﻷﻥ ﻫﻴﺮﻭﺩﺱ ﻣﺰﻣﻊ ﺃﻥ ﻳﻄﻠﺐ ﺍﻟﺼﺒﻲ ﻟﻴﻬﻠﻜﻪ ﻓﻘﺎﻡ ﻭﺃﺧﺬ ﺍﻟﺼﺒﻲ ﻭﺃﻣﻪ ﻟﻴﻼ ﻭﺫﻫﺐ ﺇﻟﻰ ﻣﺼﺮ ﻭﻛﺎﻥ ﻫﻨﺎﻙ ﺇﻟﻰ ﻣﻮﺕ ﻫﻴﺮﻭﺩﺱ ﻟﻴﺘﻢ ﻣﺎ ﻗﻴﻞ ﻣﻦ ﺍﻟﺮﺏ ﺑﻔﻢ ﺍﻟﻨﺒﻲ ﺍﻟﻘﺎﺋﻞ ﻣﻦ ﻣﺼﺮ ﺩﻋﻮﺕ ﺍﺑﻨﻲ ﻭﻟﻤﺎ ﻣﺎﺕ ﻫﻴﺮﻭﺩﺱ ﺇﺫﺍ ﻣﻼﻙ ﺍﻟﺮﺏ ﻗﺪ ﻇﻬﺮ ﻟﻴﻮﺳﻒ ﻓﻲ ﻣﺼﺮ ﻓﻲ ﺍﻟﺤﻠﻢ ﻭﻗﺎﻝ ﻗﻢ ﻭﺧﺬ ﺍﻟﺼﺒﻲ ﻭﺃﻣﻪ ﻭﺍﺭﺟﻊ ﺇﻟﻰ ﺃﺭﺽ ﺇﺳﺮﺍﺋﻴﻞ ﻓﻘﺎﻡ ﻭﺃﺧﺬ ﺍﻟﺼﺒﻲ ﻭﺃﻣﻪ ﻭﺟﺎﺀ ﺇﻟﻰ ﺃﺭﺽ ﺇﺳﺮﺍﺋﻴﻞ ﻭﻟﻤﺎ ﺳﻤﻊ ﺃﻥ ﺃﺭﺧﻠﻮﺱ ﻗﺪ ﻣﻠﻚ ﻋﻠﻰ ﺍﻟﻴﻬﻮﺩﻳﺔ ﻋﻮﺽ ﺃﺑﻴﻪ ﻫﻴﺮﻭﺩﺱ ﺧﺎﻑ ﺃﻥ ﻳﺬﻫﺐ ﺇﻟﻰ ﻫﻨﺎﻙ ﻭﺃﻭﺣﻲ ﺇﻟﻴﻪ ﻓﻲ ﺍﻟﺤﻠﻢ ﻓﺄﺗﻰ ﺇﻟﻰ ﻧﻮﺍﺣﻲ ﺍﻟﺠﻠﻴﻞ ﻭﺳﻜﻦ ﻓﻲ ﻣﺪﻳﻨﺔ ﺍﻟﻨﺎﺻﺮﺓ ﻟﻴﺘﻢ ﻣﺎ ﻗﻴﻞ ﻋﻠﻰ ﻓﻤﻪ ﺍﻟﻘﺪﻭﺱ ﺍﻟﻘﺎﺋﻞ ﺃﻧﻪ ﻧﺎﺻﺮﻱ ﻳﺪﻋﻰ

ڈلحمنڑ ڈلحلا حدڈا ٥مم٥ن لا ك.
٥ڑڈڑ ٥ن ٥مم٥ لا ڈحلا مم٥ حمنڑ٥
ڑنحمن

ܗܝ ܠܐ ܗܘ ܕܒܬ ܒܝܬ ܕܒܪ ܗܘ ܠܐ ܗܘ ܗܢܐ ܕܒܠ ܗܘ ܠܐ ܗܘ

ܗܘ ܕܐܬܝ ܠܗ ܠܡܫܝܚܐ ܘܐܡܪ ܠܗ ܐܢ ܐܢܬ ܗܘ ܕܐܬܝ ܐܘ ܢܣܒܪ ܠܢ ܐܚܪܢܐ ܠܡܫܝܚܐ

ܒܟܝ ܒܝ ܗܘܢܕ ܐܘܢ ܕܒܟܝ ܒܝ ܗܘ ܚܙܐ.
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ⲙⲡⲉⲓⲱⲧ ⲛⲧⲉ ⲡⲓⲭ̀ⲥ ⲡⲉⲛⲛⲟⲩⲧⲉ ⲙⲡⲉⲛⲥⲱⲧⲏⲣ ⲓⲏ̀ⲥ ⲡⲓⲭ̀ⲥ ⲙⲡⲉⲛⲛⲟⲩⲧⲉ ⲙⲡⲉⲛⲥⲱⲧⲏⲣ ⲛⲧⲉ ⲡⲓⲭ̀ⲥ

ܡܫܝܚ ܗܘ ܕܐܬܐ ܗܘ ܕܡܦܠ ܗܘ ܕܢܚܬ ܗܘ ܕܣܠܩ ܗܘ ܕܢ

ܕܫܠܡ ܐܬܐ ܐܠܗܐ ܕܒܫܡ ܡܪ ܥܠ ܥܡܐ ׃
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ܗܠ ܣܒܝ ܐܢ ܗܘ ܕܐܝܬ ܒܝ ܪܓܠ ܀
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ܗܘ ܕ

ܗܘܫ ܕܐ ܢܟܠ ܚܫܒ ܒܗ ܕܡܝ.
ܘܡܚܠܨ ܠܟ ܒܝ ܢܕ؟ ܒܟܐ ܕܫܟܐ؛
ܒܟܐ ܕ؟ܢܐ ܗܐ ܚܡܟ ܕ؟ܐ ܚܫܒ؟:
ܘܡܐ ܕܡܡ ܕܟ ܟܕܐ ܚܠܟ ـــ؛
ܚܠܐ ܕܫܡܐ ܕ؟ܗ ܕܐ؟ ܚܐܟ ܕ؟ܐ:
ܘܡܡܡ ܕ؟ܐ ܢܝ ܗ؟ ܒ ܕܫܝ؛
ܟܗ ܗ؟ ܚ؟ܝܐ ܢܟܐ ܚܠ ܚܠ:
ܘܟܐ ܢܟܐ ܡܒ ܫܡ؟ ܕܡܚܠ ܡ؛
ܠܗ ܡ؟ ܕܐ ܟܐܢ ܡܝ ܕ؟ ܚܫܒ.
ܚ؟ ܡ؟ ܕܐ ܕ؟ ܒܟܐ ܚܐ ܟ ܟܐ؛
ܕ؟ ܘܟܐ ܩܢܡ ܚܫܒ ܟܟ ܚܝ:
ܡܟܫ ܟ؟ ܫܟ ܕܐ ܘܡ؟ ܚܡ؛
ܘܡܢܡ ܡ؟ ܘ ܡ؟ ܚ ܠ ܡ؟ ـــ.
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ܚܕܘܬܐ ܚܠܡ ܒܢ ܐܒܐ ܐܡܪ ܠܗ ܫܠܡ ܠܟ ܒܪܝ ܘܫܠܡ ܠܟ ܒܝܬ ܐܒܘܟ ܘܫܠܡ ܠܟ ܟܠ ܕܝ ܠܟ ܘܐܡܪ ܠܗ ܐܝ ܐܡܪ ܠܝ ܐܒܝ ܐܝ ܐܡܪ ܠܝ ܐܡܐ ܐܝ ܐܡܪ ܠܝ ܐܚܝ ܐܝ ܐܡܪ ܠܝ ܐܚܬܝ ܐܝ ܐܡܪ ܠܝ ܒܪܬ ܐܚܝ ܐܝ ܐܡܪ ܠܝ ܒܪ ܒܪܗ ܐܝ ܐܡܪ ܠܝ ܒܪ ܒܪܬܗ ܐܝ ܐܡܪ ܠܝ ܒܥܠ ܒܝܬ

ܐܝܟ ܕܐܢ ܢܫܬܟܚ ܒܥܠ ܒܝܬ ܐܒܘܗ ܘܐܡܗ ܘܐܚܘܗ ܘܐܚܬܗ ܘܒܥܠ ܒܝܬ ܐܒܘܗ ܘܐܡܗ ܘܐܚܘܗ ܘܐܚܬܗ

ⲙⲁⲣⲉⲛⲧⲁⲩⲟ ⲛⲁⲓ ⲛⲁⲛ ⲉⲧⲃⲉ ⲡⲉⲛⲓⲱⲧ ⲉⲧⲟⲩⲁⲁⲃ ⲙⲡⲛⲟⲩⲧⲉ ⲡⲓⲱⲧ ⲛⲧⲉ ⲡⲓⲭ̅ⲥ̅ ⲡⲉⲛⲥⲱⲧⲏⲣ ⲛⲧⲉ ⲡⲓⲭ̅ⲥ̅ ⲉⲧⲁⲩⲥⲱⲧⲉⲙ ⲛⲁⲛ ⲙⲡⲉⲩⲁⲅⲅⲉⲗⲓⲟⲛ ⲛⲧⲉ ⲡⲓⲱⲧ

ﻟﻪ ﻣﺬﺣﻪ ﺩﺳﻮ ﺩﺍﺍﺫ ﻣﺎﺱ ﻫﻠﺤﺎ ؛
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ﻫﻪﻩ

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ذهنا هم جهسد هكد مكحمه صدم بكتم:
صيبه دغنا حكمه بحذه دكمه ولاهمه:
صيبه وبسد عجلا حيجا دلا حاتزنه.
وكحمه حقلا صهشه بجنا لحمه بجزنا:
صي هكد خد صي لحب حبا جا دهغنا دلا.
وكحمه سهنا مقد بجنا لقسب سهنا:
لا عمي بجنا مكا قمقحبا دحمنذهه.
بحنا دلا عمي ذهلا دجنا صحمكا:
قحبب بجنا دسلب دهمله حكا بحنا.
مقلد عهسنا دلك دحده حلم حقلا:
لكمه بحنا مقلد ذهنا بجنا مهغنا.
ملكمه عهكا مدبحمكا هسدا صحبب:
وجد هلد كا بها حقه حمهنا صحد دجبذ:
بغذ قملهم دبقب عهسنا هلد مع عهسنا:
عهسنا ذنا دكا صهمكا عذب حلتنه.
فحمسنا دكا صهمكا ذهب هسلتنه:
حلهذا دبهنا هجذب جنا حدا ولتا.
فحسمنا عذب عهكا معاذا دبهله:
حتب هلنا عذب عجتنا ذهشلـــه.
مجحب حقحب حاهجلا دهسنا دلا صحسلا:
حقحسب عهسنا هم دلا صهمكنا صبامله.
لا حسسب هلا هسدب دلا عه لحنه:
عهسنا لحتب عهسنا عذب عجتنا.
لقه دحمجحب بجا دسهمكا لحنج لمجده:

ܒܗܕ ܐܝܟ ܕܐܡܪ ܒܫܘܥܝ ܐܢ ܐܢܐ ܐܬܐ ܒܫܡ ܐܒܝ ܘܠܐ
ܩܒܠܬܘܢ ܐܢܬ ܐܢ ܐܚܪܢ ܢܐܬܐ ܒܫܡ ܢܦܫܗ ܗܘ ܢܩܒܠ ܐܢ
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ﻣﻬﻪ . ﺧﺬ ﻣﺸﺎ ﻣﺮﻩ ﻣﻌﺎ ﻩ ﺗﺸﻖ . ﺧﺬ
ﺑﺲ ﺑﻜﺜﺎ ﻣﻌﻤﻌﺎ ﻣﺜﻠﻘﺸﻪ ﺧﺬ ﻣﺮﻩ
ﻩﺗﺸﻖ . ﻫﻢ ﺩﺟﻪ ﺟﺘﺐ . ﻣﺘﻦ ﺩﻫﺬﻩ
ﻫﻤﺒﻪ ﻫﻠﻜﺎ . ﻫﻜﻪ ﻫﻠﻪ ﻫﻠﻤﺮ ﻫﻠ
ﻫﺨﻤﺮ ﺩﻫﻜﺬ ﺳﻪ ﻫﻪ ﻫﺬﻩ ﻫﺬﻣﻌﺎ
ﻫﻪ ﺩﻫﺎ ﺩﺳﻠ . ﻫﻤﺒﺬ ﻫﻠﻤﻪ ﻫﻤﺘﻦ
ﻫﻤﻌﺘﻠﻪ ﻫﻪ ﻫﻤﻪ ✱

ולא יכלו לעמוד לפניו. ויהי ביום השלישי ויהי בהיות הבקר ויחל משה להוציא את העם לקראת האלהים מן המחנה ויתיצבו בתחתית ההר. והר סיני עשן כלו על אשר ירד עליו יי באש ויעל עשנו כעשן הכבשן ויחרד כל ההר מאד: ויהי קול השופר הולך הלוך וחזק מאד משה ידבר והאלהים יעננו בקול. ויבא יי על הר סיני אל ראש ההר ויקרא יי למשה אל ראש ההר ויעל משה: ויאמר יי אל משה רד העד בעם פן יהרסו אל יי לראות ונפל ממנו רב: וגם הכהנים הנגשים אל יי יתקדשו פן יפרץ בהם יי: ויאמר משה אל יי לא יוכל העם לעלות אל הר סיני כי אתה העדת בנו לאמר הגבל את ההר והקדשת אתו: ויאמר אליו יי לך רד ועלית אתה ואהרן עמך והכהנים והעם אל יהרסו לעלות אל יי פן יפרץ בם: וירד משה אל העם ויאמר אליהם:

ויאמר אלהים את כל הדברים האלה לאמר: אנכי יי אלהיך אשר הוצאתיך מארץ מצרים מבית עבדים: לא יהיה לך אלהים אחרים על פני: לא תעשה לך פסל וכל תמונה אשר בשמים ממעל ואשר בארץ מתחת ואשר במים מתחת לארץ: לא תשתחוה להם ולא תעבדם כי אנכי יי אלהיך אל קנא פקד עון אבות על בנים על שלשים ועל רבעים לשנאי: ועשה חסד לאלפים לאהבי ולשמרי מצותי: לא תשא את שם יי אלהיך לשוא כי לא ינקה יי את אשר ישא את שמו לשוא: זכור את יום השבת לקדשו: ששת ימים תעבד ועשית כל מלאכתך: ויום השביעי שבת ליי אלהיך לא תעשה כל מלאכה אתה ובנך ובתך עבדך ואמתך ובהמתך וגרך אשר בשעריך: כי ששת ימים עשה יי את השמים ואת הארץ את הים ואת כל אשר בם וינח ביום השביעי על כן ברך יי את יום השבת ויקדשהו: כבד את אביך ואת אמך למען יארכון ימיך על האדמה אשר יי אלהיך נתן לך: לא תרצח: לא תנאף: לא תגנב: לא תענה ברעך עד שקר: לא תחמד בית רעך לא תחמד אשת רעך ועבדו ואמתו שורו וחמרו וכל אשר לרעך:

וכל העם רואים את הקולות ואת הלפידם ואת קול השופר ואת ההר עשן וירא העם וינעו ויעמדו מרחק: ויאמרו אל משה דבר אתה עמנו ונשמעה ואל ידבר עמנו אלהים פן נמות: ויאמר משה אל העם אל תיראו כי לבעבור נסות אתכם בא האלהים ובעבור תהיה יראתו על פניכם לבלתי תחטאו: ויעמד העם מרחק ומשה נגש אל הערפל אשר שם האלהים:

ܗܠܝܢ ܕܡܬܚܙܝ ܠܗ ܠܡܪܝܡ ܒܟܠ ܙܒܢ ܕܐܬܐ ܠܘܬ ܫܘܠܛܢܗ
ܘܠܡܫܬܒܚ ܒܟܠ ܡܠܟ ܕܒܕܒܚܐ ܠܗ ܠܫܡܝܐ ܐܠ ܠܐ ܐܬܐ ܠܘ
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ה
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ז
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